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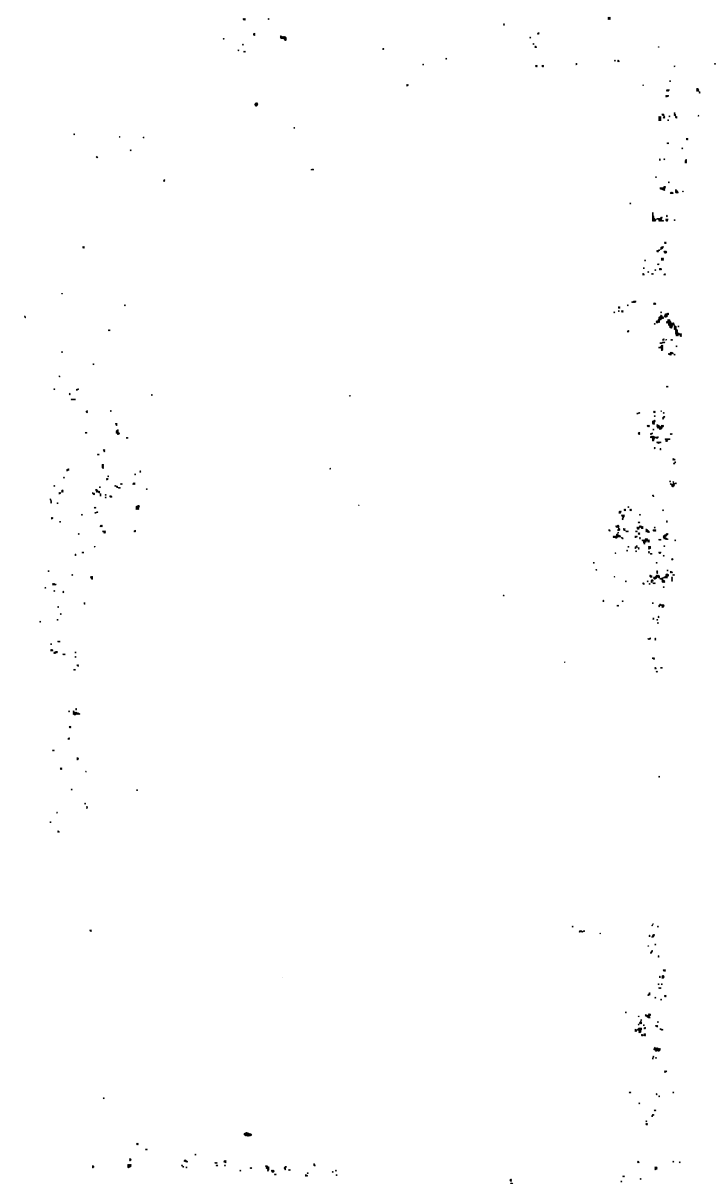
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# HEADS OF SERMONS,

Made to Reach

The Hearts of the People.

~~~~~  
By

A METHODIST PREACHER.

~~~~~

*Now First Printed just as he wrote them, Showing what helped to do the work of Methodism more than Fifty Years ago.*

—————  
“For the Sermons they heard, if not highly polished, left effects which were as goads, and as nails fastened in a sure place by the hand of the Master of assemblies.”—*Late Rev. Wm. Jay, on the Early Methodists.*

—————  
L O N D O N :

JUDD & GLASS, No. 16 Gray's Inn Road,  
and 21 Paternoster Row.

—————  
MDCCCLVII.

100. y. 205



TO THE  
RIGHT REV. THE LORD BISHOP OF LONDON.

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MY LORD,

I DEDICATE this little Book to your Lordship, chiefly to direct your Lordship's attention to the subject which it is intended to introduce to the notice of the public.

With profound respect,

I am,

Your Lordship's

Faithful servant,

THE EDITOR.

May, 1857.





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## Preface.

**Why** did not those dullest of all Editors (otherwise men of considerable ability) the Rev. Dr Redford, of Worcester, and the Rev. John Angell James, of Birmingham, give us the Rev. William Jay's opinions, &c., of the early Methodist *lay-preachers*? We cannot believe there was nothing about them found among his numerous papers. In conversation, the old man was quite at home upon the subject, and would warm up to enthusiasm while talking of them. He told the writer, a few years before his death, they were engaging much of his attention, and that he intended to give them a niche in his autobiography. In his youth, he was their contemporary, and knew many of them; indeed, he lived and laboured in the neighbourhood where some of their chief victories were won. He  
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would particularly notice their originality and power—though “ignorant and unlearned men”—both in scholastic theology and general literature.

In his Autobiography, speaking of the religious character of the early Methodists, Mr. Jay says, “The Sabbath was their delight, and they numbered the days till its arrival. And as to the poor of them—

‘ Though pinched with poverty at home,  
With sharp afflictions daily fed ;  
It made amends, if they could come  
To God’s own house for heavenly bread.’

“ Nor were these services only pleasing to them  
“ in the performance ; they were remembered and  
“ talked over for days and weeks after. *For the*  
“ *sermons they heard, if not highly polished, left*  
“ *effects which were as goads, and as nails fastened*  
“ *in a sure place, by the hand of the Master of*  
“ *assemblies.*

“ They also seemed to have more veneration for  
“ the Scriptures ; and to peruse them with more  
“ directness, simplicity, and docility,—for the Bible,  
“ as yet, had not been turned into a work of  
“ science, rather than of faith ; and of everlasting  
“ criticism, rather than of devotion ; nor were  
[thousands

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“thousands of tutors and multitudes of volumes found necessary to explain a simple book, designed for the ‘poor’ and the ‘common people,’ by the only wise God himself.”

Sermons, which produced these effects, must have had *some* power in them; right or wrong, it is acknowledged by all, they produced a marked and general influence upon the religious life of the nation. We could have wished, in a life of Mr. Jay, accompanied “with reminiscences of some distinguished contemporaries and selections from his correspondence,” a much more extended notice of the remarkable men who preached those sermons; for a part of Mr. Jay’s life was spent amongst them, and he was a man of discriminating observation. We cannot help thinking there are some things yet to be found in his papers upon this subject, which the public would be glad to receive.

A manuscript containing heads of sermons has lately come into our hands, composed, written, and used by one of the early Methodist preachers, who was destitute of education, even of its elementary principles, but “was a popular preacher,” and “the common people heard him gladly.” It appears to have been well used—probably he

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carried it about with him in his pocket, when he went to preach, to refresh his memory. It is a curiosity in its way. The spelling, apparently from necessity, is on the principle which not long since from choice, made its appearance in the *Fonetic Nuz*. We vouch for its authenticity, and here present our readers with a faithful copy, printed *verbatim et literatim*.

If the orthography and arrangement of these "Heads" were done into modern style, they would not look much worse than many of the pretentious volumes of skeletons—very many and very dry—which are sent into the world with the kind intention of helping ministers of the present day in the composition of their sermons.

We shall not attempt to show in what way this publication may be useful, except by saying, there is one subject on which it has a direct bearing—the employment of lay-agency in the diffusion of the Gospel—a question which, at the present time, is exciting great attention in ecclesiastical bodies, and especially in the Church of England.

We wish, therefore, to ask, if sermons of this order, by laymen, helped to do the great work which Methodism accomplished in our land from fifty to one hundred years ago, might not some-  
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thing better, and more adapted to our present national circumstances, be produced almost immediately by the hosts of pious and well-informed laymen in the Church of England and other religious bodies, to help in the great work of Evangelization which *demand*s attention amidst the masses perfectly indifferent to the Gospel in the metropolis and large cities and towns of the kingdom? Certain we are, such men would have more influence with the masses than

“The things that mount the rostrum with a skip,  
“And then skip down again. Pronounce a text,  
“Cry ‘hem;’ and reading what they never wrote,  
“Just fifteen minutes, huddle up the work,  
“And with a well-bred whisper, close the scene.”

It is probable there will be some hesitation on the part of the Bishops and other clergy in the employment of lay agency at the first; but, if they be wise enough to adopt it, they will find the new element perfectly under their control, and that it will prove one of the most powerful auxiliaries of modern times to make the Church a *popular* institution. The Church of England, by neglecting to employ her laymen as preachers, is allowing Dissent to run away with her strength :  
[and



and what is more, is allowing the multitude to grow up, live, and die, without the Gospel and Christian worship. The working man is neglected by the Church, and is a prey to political demagogues and infidel brawlers, who, by threepenny "Sunday Lectures," fatten upon his destruction.

The Church cannot neglect this subject longer, except at her peril. If the Church ever really be "in danger," it will not be from the assaults of her opponents, but from her own marvellous mistakes and criminal indifference.

What would Wesleyan Methodism have been without its lay-preachers? From the day of their enlistment, it was no longer the Methodist preachers'—but their own—concern.

The Welch Calvinistic Methodists could not have conquered the principality, but by laymen and the Gospel.

The Countess of Huntingdon's Connection has turned all its preachers, formerly itinerant, into "stated ministers," and has thereby thrown lay-agency nearly aside, and, by suicidal mismanagement, has well nigh, as a religious body, become extinct.

The Congregationalists—both Independent and  
[Baptist

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Baptist—are half-starving hundreds of their poorer ministers in country chapels. To effect this, they sink large sums of money annually through their Home Missionary Societies, and neglect lay-agency. If, instead of this, these societies, were to select their best preachers, place them in the larger chapels in populous districts, and give them a band of efficient lay-preachers to circulate around the principal station, what a wonderful change would be produced by their instrumentality! Lay-preachers are employed by the Congregationalists in some places with remarkable success: it would be still greater if “the laymen” were under the control of the minister, and he were to go heartily into the work, and if the *selfish churches* and congregations would allow their minister to preach occasionally, but *regularly*, in the smaller chapels, and would accept the laymen as his substitutes. Do not let us hear any more of their zeal for “the glory of God” and the “good of souls,” if they any longer refuse to do this. To pay a guinea a-year for a well-cushioned seat, drop a pittance into the “quarterly collections,” and pay a few miserable subscriptions to the “missionary” and other societies—to go to chapel once or twice on the Sunday—enjoy a literary repast or a gospel [feast

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feast—and then stand up and sing, “Were the whole realm of nature mine,” &c., and refuse, positively refuse, either to go or to permit others of their brethren to go and preach to the multitude, just because they will not submit to the self-denial—if, indeed, it be so—of *exchanging the services of their own minister for those of a layman*,—were it not so immensely injurious, would be extremely ludicrous. It is either a piece of religious simpletonism, or a bare-faced imposition. These people’s heads must be very thick, or their hearts are. We are rather inclined to take it as an affair of the head, and that they have need to pray, as we are told one of their members did once, at one of their weekly prayer-meetings, “O “Lord! solomonize our minds.”

“Jethro,” a book written a few years ago, by the Rev. Dr. Campbell, of London, on lay-agency, has something in it, unless we are greatly mistaken, which the Congregationalists would do well to *practise* at once. While that book is extant, Congregationalists will not go wrong for the want of good advice.

But to return to the main question. Will the Church of England organize, under the sanction of the Bishops, an agency of lay-preachers? or  
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will the Bishops permit Rectors, Vicars, and Curates, at their discretion, to call out laymen to preach? It would be only returning to what she did four centuries ago. At that time lay-preaching was common in the English Church, so much so that it called forth strong opposition from many of those in power, and an equally strong defence from that weighty man of God, our own Wickliffe. In denouncing those whom he denominates "the worldly clergy," he says:—

"They are antichrists forbidding Christian men to know their belief, and to speak of Holy Writ. For they say openly that secular men should not intermeddle themselves with the Gospel to read it in the mother tongue, but to attend to a holy father's preaching, and do after such in all things. But this is expressly against God's teaching. For God commanded generally to each laymen, that he should have God's commandments before him, and teach them to his children. And the wise man biddeth every Christian man, that all his telling; be in the commandments of God, and that he have them evermore in his mind. And St. Peter biddeth us, as Christians, be ready to give a reason for our faith and hope to each man that asketh it. And God commands his priests to preach the Gospel to each man, and the reason is, because all men should know it, and rule their life according to it.

"Lord! why should worldly priests forbid secular men to speak of the Gospel, and of God's commandments, since God giveth them great wit of kind, and great desire to know God and love him?

[For

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“For the more goodness they shall know of God, the more they shall love Him ; while worldly priests, from their own ignorance, sloth, idleness, and pride, stop Christian men from knowing God, and shut up from them the gifts which God hath given to them. Since the beginning of the world, none have heard higher craft of Antichrist, whereby to destroy Christian men’s belief and charity, than is this blasphemous heresy—that laymen should not intermeddle with the Gospel.”\*

The Rev. T. O. Dobbin, a clergyman of the Irish Church, in a little book, entitled “Wesley the Worthy,” maintains that John Wesley made the “grand discovery” of lay-preaching, which, he goes on to say, “up to that period,” was “a thing unknown.” This is simply not true, as the extract just given from Wickliffe proves. The thing was in existence long before ; and, so far as the Methodists are concerned, when “discovered,” that remarkable woman, “the Countess of Huntingdon,” was the person who made the “discovery.” After it was made, the person who at first raised the strongest objection was this same John Wesley himself.

The first example of lay-preaching appears to have been set by a Mr. Bowers. Once after Mr. Whitfield had preached a sermon in Islington

\* Life of Wickliffe, by Dr. Vaughan, Office of Curates.

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Churchyard, Mr. Bowers got up to address the people. "Charles Wesley entreated him to desist, "but his entreaties were disregarded. Mr. Bowers "preached again in the streets of Oxford, and after "a severe reproof from Charles Wesley, confessed "that he had done wrong, and promised he would "do so no more."

"Lady Huntingdon, at this time (1739), was a constant attendant at Fetter Lane, and a member of the first Methodist society formed in that place. Having frequently heard Mr. Maxfield pray, she at length urged him to expound the Scriptures. He was remarkably useful, and excited the astonishment of those who heard him. Her ladyship having heard him several times with pleasure and profit, wrote to Mr. Wesley, in terms of high commendation: "I never mentioned to you that I have seen Maxfield; he is one "of the greatest instances of God's peculiar favour that I know; he "is reared from the stones to sit among the princes of his people. "He is my astonishment. *The first time I made him expound, expecting little from him, I sat over against him, and thought "what a power of God must be with him. His power is quite "extraordinary.'*

"From expounding to preaching is an easy step. It is certain "Mr. Wesley had not the most distant idea of his attempting to "preach, nor does it appear Mr. Maxfield had any such intention "himself. *Being fervent in spirit and mighty in the Scriptures, he "greatly profited the people. Multitudes crowded to hear him, and "by the increasing of their number and urgent entreaties of Lady "Huntingdon, he was insensibly led to go further than he at first "designed, and at last began to preach. The Lord so blessed his* [word

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“ word that many were not only deeply awakened and brought to  
 “ repentance, but were also made happy in a consciousness of pardon.  
 “ The Scripture marks of true conversion, inward peace, and power  
 “ to walk in all holiness, evinced a work of God. Mr. Maxfield  
 “ having thus, as some thought, usurped the sacred office without a  
 “ regular call, gave great offence to many ; and however successful  
 “ his preaching, it was represented to Mr. Wesley as an irregularity  
 “ which it required his presence to put a stop to, and he was re-  
 “ quested to hasten to London without delay, in order to arrest the  
 “ evil in its progress. His mother lived at that time in his house  
 “ adjoining the Foundry. Perceiving marks of displeasure in the  
 “ countenance of her son on his arrival, she enquired the cause. He  
 “ warmly replied, ‘ *Thomas Maxfield has turned preacher, I find.*’  
 “ Mrs. Wesley looked at him seriously, and said, ‘ John, you know  
 “ what my sentiments have been ; you cannot suspect me of favour-  
 “ ing readily any thing of this kind ; but take care what you do with  
 “ respect to that young man, for he is as surely called of God to  
 “ preach as you are. Examine what have been the fruits of his  
 “ preaching, and hear him also yourself.’ He heard Mr. Maxfield  
 “ preach, and expressed at once his satisfaction and his sanction by  
 “ saying, ‘ It is the Lord ; let Him do what seemeth to Him good.’  
 “ He saw that it was impossible to prevent his followers from  
 “ preaching, and with admirable readiness resolved to lead the  
 “ stream which it was beyond his power to turn.”\*

So much for the introduction of lay-preaching among the early Methodists.

The chief difficulty in recommencing the practice in the Church of England now, is supposed

\* Life and Times of the Countess of Huntingdon, vol. 1, p. 32.

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to lie in the 23rd of "the Thirty-nine Articles"—  
"of ministering in the congregation." This  
affirms :—

"It is not lawful for any man to take upon him the office of  
"publick preaching, or ministering Sacraments in the congregation,  
"before he be lawfully called and sent to execute the same. And  
"those we ought to judge lawfully called and sent, which be chosen  
"and called to this work by men who have publick authority given  
"unto them in the congregation, to call and send ministers into the  
"Lord's vineyard."

If the objection to lay-preaching be grounded  
upon this article, there are two answers to it.  
First, the article itself gives power to those "who  
have publick authority given unto them in the  
congregation," viz., the Bishops, to call whom they  
please to the office of "public preaching"—the  
thing is left to the judgment of the Bishops; and  
secondly, the article refers to "ministering in the  
congregation," that is, the public assembly in the  
consecrated church. It does not preclude the  
Bishops from sending, if they please, laymen to  
preach in the streets, fields, or "private houses."  
This last point is urged by "A Member of the  
University of Cambridge," in a *brochure* asking the  
question, "Should Laymen Preach?" He urges  
that "the Church of England, by her silence  
[respecting



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respecting those who are *out* of the congregation, plainly recognized the voluntary efforts of laymen among such. And this is confirmed by the fact that, at the Hampton Court Conference, of 1603, an attempt was made to procure the omission of the words ‘in *the congregation*, as implying a liberty to preach *out* of the congregation without a lawful call;’ but, as we see, the words were retained. (See Key’s Lectures on Divinity, vol. ii., 3rd ed., p. 431.)”

If the Bishops are disposed to take this view of the question, it would be life from the dead for the Established Church. If they are not so disposed, the best way would be for some godly clergyman, say in London, to try the question, in a friendly way, by calling laymen to preach in his parish, and, if it be objected to, to appeal to the constituted ecclesiastical authorities.

We do not think the Bishop of London would object. His Lordship, we *know*, is a preacher of the first order, and appears to be “the right man in the right place”—fully alive to the overwhelming responsibilities of his important office, and the necessities of the metropolis, and fully bent upon doing his best to meet them. It would be a great blessing to London, and to the kingdom, ‘if his

[Lordship

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Lordship would originate some wise plan by which due order should be preserved in the Church, and, at the same time, her laymen sent forth to preach the gospel to the multitudes who now care nothing about it.

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Since writing the above, we are rejoiced to find that the Bishop of London has permitted ministers of the Church of England to preach in Exeter Hall—an unconsecrated building!—and further, has defended it, in his place in the House of Lords, by saying,—

“I believe that those who are conducting these meetings have most earnestly at heart the welfare of the labouring classes of this country, and there is every reason to hope that by bringing those classes where they will hear the word of God, and the sacred services of the church in such places as these, it will ultimately make them—what they are not—habitual worshipers within the walls of our church.”

The Archbishop of Canterbury most nobly came to the help of his brother of London, and asked—

“Whether it would be wise, even were it possible, to check these innovations? He could not imagine that any greater reproach or disparagement could be cast upon the church than to suppose it was incapable of accommodating itself to the changing necessities of the age.”





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*Gen. Chap 3 v 26: For ye are all the Children of  
God by Faith in Christ Jesus*

---

1 head    See the folling pertecler from the text  
            and 1 I may Show what hit is to be a  
            1 Child of god & 1 hit is to be begot by  
2 3 him 2 to beare is immig & Liknees 3 to  
            4 be governed & Rued by him 4 to be  
            found abedent & Submessef in all thinges  
            5 he Commandes 5 to be found faithfull in  
            the dischearge of hevery duty & Com-  
            mand

---

2 head    I may Show how we are made the Chil-  
            1 dren of God See 1 we beleve we are not  
            2 the Children of god 2 we beleve that  
            we must becom the Children of god hor  
            3 dey 3 we must be made sensabel we can  
            4 make hos the Children of god & 4 we  
            must beleve that Christ is willing to make  
            5 os the Children of god & 5 we must  
            beleve that he is Reddey to do it know

---

---

6 for hos & 6 we must beleve that he  
 Came for that very heand to make hos  
 7 the Children of God & 7 So Shall hit be  
 don unto hos according to hour faith in  
 Christ jeuses

---

3 head I may Show the Bennefetes & Blessengs  
 arising from bing the Children of god in  
 1 Christ jeuses & see 1 Bennefete is to  
 2 worshop in gods house 2 is to heare is  
 3 4 word 3 to feast att is tabel 4 to drink  
 5 of is wine 5 to be Cloethed by him &  
 6 6 to be a pertearker of hevery good from  
 7 him that we want & 7 the Blessin ..  
 8 9 .... & 8 of joy & 9 of a Rich porshon  
 10 hereafter ..... thinges & 10 of a  
 Rich inheiretance hereafter a kingdom &  
 Crowen of Glory

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*Habakkuk Chap 3 v 18: Yet I will Rejoice in the  
 Lord I will Joy in the God of my Salvation*

---

the profet in this Chap hath un Shaken  
 Confednce in the god of is Salvation in  
 the thote of the most affecting Sikem-  
 [stances

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---

stances for all tho god ware to affect im  
in the Closseset & nerest manner emagna-  
ble as in the wit he will Rejoyese in the  
god of is Salvation See the foling obsear-  
veations from the abov

---

1 head 1 text & 1 the profet Sath the god he  
acnoulegs im So to bee the Eternal god  
2 3 2 the all pouerfull god 3 the all wise god  
4 5 4 the Loving god & 5 the faithfull god  
6 6 the true god

---

2 head the profet Saith this god is my Salveation  
1 2 see 1 from death to Life 2 from Re-  
3 belon to Obeadence 3 from Captevetey  
4 to Liberty 4 from Sin to Rightousness  
5 5 from the imige of the devel to the imige  
6 of god 6 from all my Spiritule Enemeys  
7 & 7 att Last from all my henemeys  
wheder Spiritle hor temperal

---

3 head the profet Saith I will Rejoyes in the  
Lord I will joy in the god of my Sal-  
veation in the midst of my affecting  
1 Sirkemstances of Life see 1 for god is  
[mine

---

2 3 mine 2 for I ham is 3 for god remanes  
the Same to day as yesterday and for  
4 hever 4 for he is my joy my Life my  
5 all 5 I will Rejoyse in ope of the glorey  
of god

---

theare is 4 things to Bee observed from  
1 the text ferder see 1 the subject a be-  
2 3 lever 2 the object god 3 the natuer of  
4 the joy it Self 4 the Season .....  
namley all wayes rejoyse Ever mor

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*Jeremiah Chap 2 v 13: For my peopel have Com-  
mitted Evils: theay have forsaken me the Foun-  
tain of living watres*

---

1 head theay weare gods peopel the Lord saith  
1 2 so see 1 he made them 2 he persearved  
3 4 them 3 he Redemed them 4 he Set is  
5 Love ouppon them 5 & touke them for  
6 is houn & 6 he Rought marikels in them  
7 & a mong them & 7 he gave them maney  
8 privliges & Blesings & 8 he put them in  
pesshon of the Land of Cannan

[2 head

2 head God was a fountain unto his people see  
the metaphor you see by the Lord he  
1 Coles in Self a fountain see 1 a fountain  
his the head of all Rivers so his god the  
2 fountain head of all good 2 a fountain is  
allwayes flowing so is the goodness of  
3 god 3 a fountain is for people to wash in  
so is the fountain of gods grace for pour  
4 sinners to wash in & be Clean 4 a fountain  
is yousful for travelers to drinke hat so is  
god a yousful fountain for is Children in  
5 ther travel to heaven to drinke hat 5 a  
fountain is open & free to all So is the  
6 fountain of gods grace 6 god is to is people  
7 a Swet fountain 7 a Chiringer fountain  
8 9 8 a Strengthening fountain 9 a present  
10 fountain 10 a never failing fountain of all  
good

3 head the Compleant a ganest them from god  
they have Left me the founton of Living  
waters & youed for them Selves Seastreons & Broken ones that Can hold no  
1 water see 1 Seastreon was theare turn-  
2 ing to worshop hoder gods 2 their hi-  
doletrey in Sackerfising with the aboma-  
[nashon



---

3 nation of the heathan 3 Seastreon was  
 their ounlofoul dlights & plesheirs for  
 4 biden by the Lord 4 their Strong Noshons  
 of ..... & deferant opeinens Con-  
 5 saning his .... & 5 the water: The did  
 ..... for hit was the thick  
 6 water of Serculitey & 6 the impueire  
 7 water of delight 7 the bitter waters of  
 8 pleshours & 8 the dedley waters of sin  
 & all that Contuney to drink ther of will  
 deay

---

4 head 1 the 2 hevels of gods peopel 1 they  
 Leave im the funton of all good has in the  
 2 seckend head discribed the 2 hevel is  
 they yoned for them Selves broken Seas-  
 treons that Can hold no water has in the  
 3 theard head discribed 3 the bead Con-  
 cequence of all Such for he will be ashamed  
 4 5 of them 4 he will dispise them 5 he  
 6 will for Sake them 6 he will Consume  
 7 and dam them 7 o then tern tern to  
 deay the Lord is wit a founton

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*Esther Chap 7 v 3 & 4: If I have found Favour in  
thy Sight O king and if it please the Let my life  
be given me at my petition & my pepel at my  
request &c.*

---

1 head 1 2 1 whe are Told I & my peple 2 to  
be distroyd for we are apointed for dis-  
3 truction by the divel 3 to be Slane by  
him for he by is wicked divisesous &  
4 stratigems he in tendes to Slay hos 4 &  
hif so we shall perishe for hever & we are  
in danger and sensible of it

---

2 head 1 the petshon 1 o king o Lord hif it  
pleaseeth Leet my Life be given me Save  
2 me a Siner Condemnd to deay 2 o Lord  
3 revers the sentnce a ganest me 3 give  
4 me an aquetnce & set me fre 4 Leet me  
be deleverd from the danger a proaching  
5 5 & not onley me but my people my  
father & mother & Brothers & Sesters &  
our kindred & nibours & all the world

---

3 head how are we to perteshon god in oder to  
1 be hansered 1 obsearve it must be in the  
2 name of Christ 2 perteshon sinserley  
[3 fervently

---

---

3 4 3 fervently 4 Constntley hor peservently  
 5 6 5 in faith & 6 by the help of the Sperit

---

4 head 4 the faver found & perteshon granted see  
 the incorigment we may take from heaster  
 finding faver in the Ehyes of the king so  
 1 hit Shall be granted the 1 Ester Came  
 to a proud & pashenet man we to kind  
 2 & Loveng god 2 Ester Came to a hard  
 harted man we to a god of Compeashon  
 3 3 Esther was not Coled we are Coled  
 4 4 Esther had not the golden Septer held  
 hout wen She went but mercey his held  
 5 hout to hos 5 Easther had No frend we  
 have an hadveceate & frend namely  
 6 Christ 6 Esther got hor harts desihors  
 & hor peoples Lives Speard and So Shal  
 you god grant it to day amen

---

---

1 *Chronicles Chap 4 v 10: And Jabez Called on  
 the God of Israel Saing Oh that thou wouldst  
 Bles me indeed &c*

---

1 head the ground hor in duesment to preayer  
 1 see 1 a Sens of our danger as peter &  
 2 jayeler & others 2 a disire to a ceapeit  
 3 4 3 the want of faith & 4 the want of  
 [astebleshing]

---

5 astebleshing grace 5 the want of puer-  
 6 itey of hart 6 the want of Conkring  
 grace & over Coming pouer

---

2 head the peteshon hit Self hor the Nature of  
 1 prayer see 1 is with hor with hout  
 2 wordes 2 for hit is a Louking to him  
 3 4 3 a Coming to him 4 a Longing for him  
 5 6 5 a pore for the injoyment of im 6 a  
 7 deaying with hout him 7 o that thou  
 wouldest Bless me in ded and that know

---

3 head 3 the object of our preayer is god for he  
 honley Can redres our grevences and  
 1 Supley our wantes see 1 for he knows  
 2 them wedder we speake hor not 2 he  
 3 harkens to and know our disire 3 he is  
 4 Readey to geve wat we want 4 he will  
 Bless them that Call ouppon him

---

4 head 4 the Blessing attending Preayer for god  
 1 Granted im is Request see 1 whey god  
 did grant im is request for is oun oner  
 2 3 2 for the fulfelment of is word 3 becose  
 4 hit was for the pouer Creaters good 4 to  
 5 Reconsile him to is Condeshon 5 and

[Settesfeyes

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---

6 Settesfeyes his diseries 6 for god will  
grant ous our requests in time & in a  
ternatey

---

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*St Luke Chap 10 v 42: But One Thing Needfull*

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head 1 what is not the one thing Needfull see 1  
2 3 Negetfley not helth 2 not wisdom 3 not  
4 5 6 Riches 4 not buetey 5 not Strigth 6 not  
7 8 honers & 7 not pleshers 8 not munney  
9 10 9 not Nutral & acquired Abeliates 10 not  
11 a perfeshon and out Side Relegeon 11 not  
12 attending all the ordences of god 12  
Nitheir his it being a mongst aney Com-  
munetey with the most Stricest obsar-  
vence of all the Rules a mongst them

---

2 head 2 I may Show posetfley wat the one thing  
1 Needfull is & see 1 hit is a sens of sin  
2 2 to feel the guilt of Sin Lay heavey  
3 ouppon me 3 a hatered to all a perences  
4 of hevel 4 to be delevered and saved  
5 from hit 5 to have the love of god Sead  
6 a Brode in my hart 6 by the holey gost  
given unto me & to be adopted in to  
7 gods famley 7 to be woley Renued hor  
[senified]

---

---

8 senified hor established in grace 8 in a  
 word to find the renuel of the wole man  
 9 in to the Emige of Christ & 9 to be per-  
 served by him to the hend

---

3 head 3 I may show whey hit may be coled the  
 1 one thing Needful see 1 hit gives peace  
 2 3 4 2 joy 3 Liberty of mind 4 fredom of  
 5 6 Sperit 5 hease of Concences 6 hit saves  
 7 from the feear of death & 7 hit inables  
 8 the Cristion to trey hounph over hit 8  
 hit will inable the mann hos .... to face  
 9 the judgement & 9 it will give im an  
 10 acquittnce from the judg & 10 hit will  
 opteane glorey & injoy hit for hever &  
 hever

---

4 head 4 I may in quire wither you have this one  
 thing Needfull hor not ther fore see  
 wether you have the foling marks hor not  
 1 & 1 have you the love of god in your  
 2 3 harts 2 his Christ theare 3 do you feel  
 im present with & preshous ounto you  
 4 4 do you walk in the Light of is Coun-  
 5 tence from day to day 5 do you Live  
 6 a bove the world 6 do you Sit as in  
 7 hevenly places with Christ jeuses 7 are  
 [you

---

you aspiring heaven ward & god bing  
 your helper you ar detremend to go  
 8 dether 8 hif So you have the one thing  
 Needfull o keep it to the hend & heaven  
 is yours

---

*Mark Chap 14 v 38: Watch & Pray lest ye enter  
 into Temptation*

---

1 head 1 that man is tempted & see 1 the devel  
 2 is the temtor 2 the temtations them  
 1 selves as foles 1 man is temted by Lust of  
 2 3 the flesh 2 Lust of the Eye 3 the pride  
 4 of Life 4 the disabing of a fueter State  
 5 6 5 of Disbelefe of the Cripters 6 a tem-  
 7 tation to disbeleve the Bing of a god 7  
 8 to deney all Revelation & 8 to Con-  
 clued that all pertences to Relegeon is  
 9 nothing but a farse 9 to deney that  
 hever thay had aney workings of god  
 10 ouppon ther oun mindes 10 Som times  
 god temptes is for the trile of our fer  
 11 11 for the trile of our faith and for the  
 12 trile of our obedince & 12 man temtes  
 13 god by doupting of is pour & 13 by  
 14 doupting of is mercey 14 by disbelieving  
 [is

---

---

15 is fathful ness 15 wen we mumer aganest  
him

---

2 head 2 whey hath Saten So much pour as to  
1 perveale 1 be Cose of un watchfull ness  
2 3 2 be Cose of the temters power 3 be-  
4 cause of the tempters policy 4 the in-  
5 tising natuer of the baits he Lays & 5 of  
the Reason of Corruptions wit Remaning  
6 in the hart 6 of the weack State of the  
inword mann

---

3 head 3 whey doth god Sufer Is Children to be  
1 thus tempted see 1 that theay might  
2 know them selves Better 2 for ther Exer-  
3 sise 3 that theay might know ther  
4 Enemies 4 for to beare doune hour pride  
5 6 5 6 for to Cose hos to know weare hour  
7 Stringth Lieth 7 that we might Long to  
be att home

---

4 head 4 the Concolation all gods Children Should  
1 take ounder ther temptuions see 1 for  
2 hit is the Lot of gods Saints 2 god hath  
3 promest assistance for to a scape 3 Christ  
was tempted & knows how to Sucker  
4 them that was hor is temtet 4 hit is a  
(blessing



---

5 blessing to induear temptions 5 the  
 Saintes temptions sumtimes is Needfull  
 6 for them 6 for they are for their trile  
 7 of faith 7 god hath promes they Shall  
 8 not be more then we can beare 8 hit is  
 a greate comfort that god thinkes ouppon  
 9 hos att such a time 9 hit is a greate Sine  
 of gods Love for to puerefey & porg os  
 10 10 maney a time temptions gose be fore  
 som greate Blessing & his a sine god  
 intends to do som greate thing for hos  
 11 11 they will not last Long then be  
 12 strong 12 conseder that ther is an hea-  
 13 ven to come 13 whe are Not so tempted  
 14 but we might be more so & 14 temta-  
 tions is not hevels to the saints ounles  
 15 they overcom them 15 hit is a greate  
 sine of the devels hatred & Likewise of  
 16 gods Love 16 has our temptations now  
 a boundes so Shall our joy much mor  
 a bound

---

5 head 1 the Exhortation 1 Beware that you  
 2 do not temt the devel to temt you 2  
 take care that you give no occasion by  
 3 indulging aney sin 3 win you are tempted

[Resest

---

---

4 Resest 4 be ware of pride win you are  
5 delevered 5 or fear of a Releapes

---

The 2 peart of my text to be consedered  
has foles Namley to avoid the evill of  
1 head 1 Temption is to watch & pray see 1  
watching impleyes a concent weacking  
2 3 2 a concent Lucking in & hout 3 a  
4 concent Redeness 4 a concent walking  
5 5 a concent Luking from the watch  
tower

---

2 head 1 how must we do to watch see 1 keep  
2 the hart contuneley fixt ouppon god 2  
this will coul your afECTION to the world  
3 3 hit will kindle the fire of Love in the  
4 Brest 4 Leet the Eye be much oupon  
5 Self this will keep os Low in spirit 5 be  
a ware of druseness Shake it of by preayer  
6 7 6 be will Resolved in spirit 7 be shour  
8 that all be will with you 8 trust not they  
9 oun hart 9 keep a watchfull Eye oupon  
10 11 it 10 call hit often to a strict a count 11  
Leet nothing be entertaned that is not  
12 13 right 12 keep consence cleare 13 Leet  
the wole armer of god be yours  
• [1 consaning

---

---

3 head 1 Consaning prayer see 1 hit is the enlarg-  
ment of the Souls in word breathing from  
2 the sence of the wan of som thing 2 hit  
is the work of gods Spirit & so flowes  
3 houet of the hart of man 3 preayer is a  
4 talking with god from the hart 4 & from  
such a hart has god hath prepared

---

4 head 1 the several caindes of preayer see 1 hit  
2 is hider mentel in the hart onley 2 hor  
3 vockel huttred by the voice 3 ther is  
4 seckeret preayer win a lone 4 hor more  
publck wen we pray in the congregation  
5 6 5 hor famleys 6 or with the sick

---

5 head 1 the manner how we are to preay see 1  
2 preay that you may preay 2 Lift oup  
your eyes & hart to god win you preay  
3 4 3 hif you can knel win you preay 4  
medeteate on gods sufficiency to help you  
5 wen you pray 5 take hold oupon his  
6 promes his given to you 6 allwayes have  
7 a due sence of your wantes 7 on the  
8 greate majestey of god 8 be homble in  
9 prayer 9 think on the Releation you  
10 stand in to god by Christ 10 pray for  
wat you under stand you want & under-  
[stand

---

11 stand wat you pray 11 pray in the holy  
 12 Sperit 12 in the Name & mediation of  
 13 Christ 13 pray in faith belivingly that  
 14 god will give the Blessing 14 with a hart  
 willing to be clensd by the Blod of Christ  
 15 16 15 with zeal and fervence 16 do not give  
 off but rest with god for the Blessing

---

*Daniel Chap 7 v 14: And thear was given him  
 Dominion & glory & a kingdom &c.*

---

head 1 3 things from the a bove text to be con-  
 sidered and 1 I shall in quire who this  
 2 is to Reane as king 2 the manner of is  
 3 reaning Namley 3 manner of weayes

---

head 2 1 his Eneimies king 2 his Saintes king  
 1 3 his fathers king see 1 the one he rules  
 hover 1 by pouer & justes by pouer to  
 conker & byend & justes to punesh and  
 2 inflict 2 the hoder he Rules in 1 to keep  
 all in peace and quite 2 to defend & to  
 3 per searve 3 to save and conker 3 the  
 father he rules for—for he hath given all  
 1 thinges in to his handes 1 he will Re-  
 2 weard the Rightous 2 & will punesh the  
 c [wicked

---

---

3 4 wicked 3 the one he will save 4 the  
hoder he will dam

---

head 3 I shall lay down som thinges that Christ  
1 doth Excell All hoder kings see 1 he  
knowes all the wantes of is subjects so  
2 doth not oulder kings & 2 he will supley  
3 them so will not maney huder kings 3  
king jeuses lues all is faithfull subjects  
4 so doth not huder Kinges 4 Chreaist in  
Riches is subjects but hoder kings im-  
5 povereshes is subjects 5 maney kings  
put ther peopel to deth not So with  
Christ for he gives Life & that a bun-  
6 dently & keepes a Live 6 many kings  
Reane ounjustley not so with Christ for  
7 he reanes in Rightousness 7 Som kinges  
may give titles of honers to sum of is  
8 pepel but Christ gives grace & glorey 8  
sum kings permetes is subjects to knel  
att is feet but Christ will seate is chil-  
9 dren att is side 9 hoder kings is but of  
10 yesterday but Christ is for hever 10  
Christ makes all is subjetes kings but  
11 hoders makes them begers 11 Christ  
saith they shall sit on is throne & Reane  
with him but not so with hoders

[*Revel*

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---

*Revelation Chap 3 v 11 : Behold I come Quickly  
hold that fast which thou hast that no man take  
thy Crown*

---

head 1 I in quire who the peopel weare & what  
they had got hold of they weare the  
1 Blevers of philadephia & Saved 1 from  
2 3 the guilt of sin 2 from the pour of sin 3  
4 from the love of sin 4 saved in to the  
imige & Life of god 5 I show what they  
had got hold of namely the right Rode  
for an hopen dower was set be for them  
6 7 6 of gods thought & 7 of gods word &  
8 had kept hit 8 of gods Name for hat  
9 10 was a touer to them 9 of faith & 10 of  
11 12 love 11 of joy in the holey ghost 12 of  
13 hope Blouming with Emortle glory 13  
of them Evedences for heaven that dies  
14 15 not & 14 of patenches 15 of courige  
16 17 16 of knouledge & 17 vertue & 18  
18 Brotherly kindness

---

head 2 the command given to all such namly  
hold fast that which thou hast see as  
1 2 foles 1 hold fas my word 2 my strength  
3 4 5 3 my name 4 hold hon in the Right 5  
[hold

---

---

6 7 hold fast knowleg 6 kirige 7 patchence  
8 9 10 8 faith 9 hope 10 love &c

---

head 3 the Reason whey I com quickly to gane  
1 the croune leet no man take hit 1 watch  
2 3 4 2 pray 3 fight 4 resle 5 rune 6 hold  
5 6 hout to the hend & I will give the a  
Croune of Life

---

---

*Jeremiah Chap 32 v 17: Ah Lord God behold thou  
hast made the Heaven & the hearth by thy great  
pour & striched out harm & thear is Nothing to  
hard for the*

---

head 1 3 things 1 the a dress of Jeremiah hor is  
preayer in theas wordes Ah Lord god

---

head 2 2 his confeshon of gods great pour in  
making both heaven & hearth by his  
greate pour & strched hout harem

---

head 3 3 his faith in Exercise in this preayer for  
he saith & ther is nothing to hard for the  
1 see 1 not the hardes hart for god can  
2 sofen hit 2 not the most pervers will for  
the Lord can make hit pend & pleyhable  
3 not hour mos ereagler affechines for the  
[Lord

---

Lord can set them rigler & cose them to  
 4 be set ouppon imself 4 not the most  
 5 puleded soul for god can clens hit 5 not  
 the greatest Egerences for god can give  
 6 wisdom & under standing 6 not the  
 greatest repperebate by sin for god can  
 pluck him as a brand from the burning  
 7 7 not the greatest Backslider for god can  
 8 restore them agane 8 not the most un-  
 loving hart for god can molefey & melt  
 9 hit in to Love. 9 in a word nothing is to  
 hard for the Lord god to do but to save  
 a siner in is sines wile he disbleves & dis-  
 obeayes & hardens his hart a ganest the  
 god of love

---

*Hebrews Chap 11 v 24 25 26: By faith Moses  
 when he was com to years &c*

---

the the a Bove text deiveied in to the foling  
 text 1 2 partclers 1 mores Refousle 2 his Choyes  
 de- 3 4 3 his Esteame hor honor 4 his motef  
 vided hor hend of all this for he had an Ey to  
 5 the recompence of Reward 5 mores did  
 all this by faith

[head 1



---

head 1 1 I may show what moſes Loſed by his  
 Refouſel ſee perferment in farers Couart  
 2 3 4 2 titles of honer & 3 riches 4 pleſhers  
 5 5 the affecheions of the doter of farow  
 6 6 the maney adveantiges a Riſing from  
 7 bing a Sun to a kings doter 7 in a word  
 he Loſed all that the world Coles great-  
 neſs

---

head 2 2 I may ſhow what he got by his Choyes  
 1 and ſee 1 the diſpeſhous of his Bene-  
 2 3 fectres 2 the hatred of fares Cort 3 the  
 4 males of the king him ſelf 4 banesment  
 5 into the mountouns 5 the diſpleſhor of  
 6 is Brithearn 6 he got a 40 years travel  
 & Labour & ſuffrens in the waſt ouling  
 wildnerz  
 the fare ſide of the queſton for moſes  
 got ſumthing be ſides his ſufringes & ſee  
 1 1 he got the inſpiration of the all  
 2 3 mightey 2 the renule of is natour 3 the  
 3 Light of Life 4 them Evednces for heaven  
 5 that fale not 5 that Comfort & joy that  
 6 deayes not 6 he got the preſence of the  
 7 Lord 7 he got to his god and will injoy  
 him for heaver more

[head 3

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---

head 3 1 1 the Esteame hor glorey of moses  
 2 2 & that .... in sufring with the peopel  
 3 of god 3 & baring the reproch of Christ  
 4 4 for hit was greater riches to him than  
 to in joy the peshers of Sin for a Season

---

head 4 4 the indusement of moses in so doing  
 he had an Ey to the recompence of Re-  
 1 2 ward see 1 of peace of mind in Life 2  
 3 Reward of Comfort in death 3 Reward  
 4 of joy for hever mor 4 for in gods pre-  
 sences is fulness of joy & att is Right  
 thear are plesher for hever mor

---

head 5 5 1 moses did all this by faith 1 he  
 2 suferd by faith 2 by faith he for saked  
 3 4 all 3 he rejoyshed by faith 4 & by faith  
 5 he seed the Reward 5 & by faith he  
 over Come.

---

*S Luke Chap 16 v 31: If they heare not Moses &  
 the Prophets nither will theay be perswaded though  
 one rose from the dead*

---

in this Chapter we have the Conversation  
 be twext 2 disimboded Spierets 1 hapey  
 [the

---

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the hoder misreabel the Concluson I  
have made Choys of for my present dis-  
courses & see 1

---

head 1 2 the Law Came by moses 2 for wat  
hend namly to bring hor to instruct  
3 hos to god for 3 in the Law is threat-  
ingens & Cirses denunest a ganes the  
4 Breakers of the Law & 4 by moses I  
understond that profsey of is namly of  
5 Christ him shall we heare 5 by the  
Brofets is ment that instruction given  
6 from god by them to hous 6 the  
Blessed prommeses Left to all that  
Com to god for they ar yea & a men  
7 to all that beLeve 7 the profetes ware  
1 2 given to men 1 to Reprouve 2 to in-  
3 struct 3 to Tech & guide men to god  
4 4 to wearen them of danger of not  
obeaying

---

head 2 2 I may Show what hit is to hear moses  
1 2 & the profets see 1 to Red them 2 to  
3 4 hear them & 3 to beleve them 4 to im-  
5 brace them 5 to git asquented with the  
6 trugth they hold forth 6 to Contuney  
7 ther in to the End & 7 to obsearve the  
[threatnengs]

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threatnengs aganst all that do not obeay  
the derections givin

---

head 3 3 hif mankind wilt not hear moyses and  
the profets Nither will theay Be pesswad  
tho one Rose from the did wether hit  
1 2 be 1 a hapey Spirit 2 hor a mesrabel  
3 Spirit 3 hef theay wilt not hear the  
4 threatnengs given by moyses 4 & will not  
im Brace the promesis given and the  
fullefulment of the same namly Crist  
5 & 5 will not Com at the envetations from  
6 the profets 6 nither will theay be per-  
swaded tho one Rose from the ded

---

*Isaiah Chap 60 v 19: But the Lord shall be unto  
the an everlasting Light and they God they glorey.*

---

head 1 I show how god is a Light see 1 a  
2 3 mannefasing Light 2 quicking Light 3 an  
4 anemating Light 4 an instructing Light  
5 6 5 a Leeding Light 6 a Shour Light

---

head 2 this Light be an everlasting Light & god  
1 sith I will be it & see 1 hit is Everlasting  
(in

---

in its Natuer for it parseedes from god  
 2 3 2 Everlasting in hits deuration 3 hit is  
 4 the Light of Life & 4 hit will guide all  
 5 that abes it into gods presences 5 ware  
 ther is fulness of joys & all is Right and  
 pleseshers for hever mor

---

head 3 & they god they Glorey the Blevers  
 1 Glores in god 1 becose of is Love in  
 2 Sending is Sun in to the world 2 in  
 3 visiting them with is grace 3 in Renew-  
 ing ther Naturs & Changing ther Souls  
 4 5 4 in perserving them 5 in supling ther  
 6 every wantes 6 in Bringing them throw  
 7 all difectltes & dangers & 7 for the pros-  
 8 pects he gives them of heaven & 8 in  
 the promeses he hath given of injoying  
 him for hever.

---

*Revel Chap 22 v 20 & 21 : He which testefeyes these  
 things Saith Shurly I com quikly Amen Even so  
 com Lord Jesus the grace of our Lord Jesus  
 Christ be with you all Amen*

---

head 1 1 he which testefeyes those 1 Namley  
 2 Christ 2 the Reane of antey Crist  
 [and

---

3 and the dounfole of the same 3 the  
 afflections of the Rightous & the dele-  
 4 verances out of them all 4 the spriding  
 of the gospel & the suckses of the same &  
 5 5 the glorious Reane of the Lamb with  
 his Seantes hear & her after

---

head 2 for he Saith Shourly I Com quekley  
 1 1 I do inquierie for wat Crist Comes  
 quekly for namly to Cole all to judgment  
 2 & for wat see 2 the one to ponuch namly  
 3 the wicked & 3 the hoder to Comfort  
 4 namly the Rightous 4 to put an End to  
 5 all the afflections of is Children 5 to put  
 6 anend to all wickedness 6 to this world  
 7 with all things theare in 7 to the Con-  
 finement of the Body in the grave

---

head 3 the anser given to the a bove declera-  
 tion Amen Even So Com Lord jesus  
 1 St John Gave the anser & perseneates  
 the wol Curch for theay can say the same  
 2 2 all Belevers saith Amen com Lord  
 jesus to put an End to my afflections  
 3 4 3 to my destences from the world 4 to  
 6 that dark sight of the & 5 bring me to  
 [see

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---

6 see the face to face 6 Com & take me to  
the full injoyment of the

---

head 4 the wish & prayer of St John to all  
he Rote to & that was that the grace  
of the Lord Jesus might be with them  
1 all and wich the same see 1 I wish  
that the Elumeneating grace of god  
2 may be ouppon you 2 Conuencing  
3 4 grace of god 3 Conuertyng grace 4 Es-  
5 6 tablishing grace 5 Sinfyng grace 6 re-  
7 8 straining grace & 7 assestng grace 8  
9 10 queking grace 9 Comforting grace 10  
11 Concring grace 11 Suporting grace wen  
12 Sick 12 grace that will mak dath wilkem  
& Bring you to the ful injoyement of  
him for heuer more amen

---

---

*2 Corinthians Chap 4 v 17 : For our light affliction  
which is but for a moment &c*

---

head 1 the foling obsearueations from the text  
see 1 the afflictions inquirey what they  
are see 8 & 9 & 10 verseses 1 we  
1 2 ar trubled on every side 2 perplexed  
3 4 5 3 persecuted 4 cast down 5 all wayes  
[bearing

---

bearing a Bout the dying of the Lord  
 6 jesus and 6 affliction the close tempta-  
 7 tions of the devel & from men 7 afflic-  
 8 tions is the panes of Bodey & 8 the  
 Exercises of the mind consarning veareous  
 things

---

head 2 the a bove afflictions the a postal Saith  
 is but Light in what sence may they be  
 sade to be Light when Compeard to our  
 Lords for the eneyquetey of os all was lade  
 1 ouppon im see 1 he was afflicted in is  
 2 3 birth 2 in his youth 3 in is man hod  
 4 5 6 4 in is Carracter 5 in is bodey 6 in is  
 7 8 Soule 7 from is Enemeys 8 from the  
 9 10 devel 9 from his friends 10 from is father  
 —when we conseder thease things we may  
 Say with St pole that our afflictions is  
 but Light win compeard to is

---

head 3 hour afflictions ar but for a moment win  
 Compeard to the Sufrings of the damned  
 1 see 1 theres is greate ours but Smale  
 2 2 theares is greate hours but Light  
 3 3 theares is Sharp ours but heasey  
 4 4 theares is long ours but for a moment  
 [theares



---

5 5 theares will never ave anend ours will  
 6 soon be over 6 theares will las for hever  
 ours is but for a moment

---

head 4 the adveantige we gane bey them for  
 they work os a fare more & exceding  
 whit of glorey wile we Luck not att  
 the Tings which are seen &c—wier  
 doth not a Cristin luck att the things  
 1 which are seen becose 1 they are  
 2 3 temperl 2 and fading 3 and will dey  
 4 5 4 will com to anend 5 be cose the man  
 that Loukes to them will Sufer in is  
 6 mind 6 they will distroy the Life of  
 7 god & 7 will oundo im for hever

---

head 5 whey doth a Cristin Luke att the things  
 which ar not seen be cose they ar Eternal  
 1 2 see 1 for the will give Comfort 2 joy  
 3 4 5 3 delight 4 pleshers 5 they will live  
 6 for hever 6 & will never have an end

---

head 6 while the blever doth so his afflictions  
 worketh for him a fare more & Eternal  
 wight of glorey for I beleve according  
 to our sufrings for hor with im he will  
 perposhon glorey oun to ous hereafter

[*St Matthew*

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*St Matthew Chap the 16 v 18: And upon this Rock  
I will build my Church &c*

---

head 1 Crist coles im Self a rock I show how  
 he may be compeard to a rock and  
 1 in the foling maner see 1 a Rock is  
 a ferm and immoveable thing so is  
 2 Crist 2 hit is good for a foundashon  
 so is Crist for beold I Leay in Zion  
 3 for a foundashon a Stone 3 a Rock  
 in Anchent times was youesd for abea-  
 tions so is Cris a dilling for all is children  
 4 4 a Rock is high & a fordes plesent pros-  
 5 pects so doth Crist & 5 a Rock is Strong  
 & a fit place for defens so is Crist a Rock  
 6 of defense 6 a Rock is ferm & Lasting  
 7 so is Crist the Rock of Ages & 7 Rocks  
 yeld oney so doth Crist for is promes are  
 Sweter then oney hor the oney combe &  
 8 8 Rocks yeld the puerest & plesentest &  
 Swetest water so doth Crist the Rock  
 yeld the water of Life plesent & Sweet  
 9 9 Rocks yeld gould and preshes stones  
 & maney valuble things so doth Crist for  
 in im are head all the treausers of wisdom  
 10 & knouleg & 10 Rocks aford a Sweet &  
 [Refreshing

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Refreshing Shadey in hite so doth Crist  
 for he is the Shadey of a greate Rock  
 11 in a weay Land 11 Rocks are dangers  
 to stumbel att hor fall from so is hit  
 dangers to stumbel att or fall from Crist  
 12 12 Rocks will not abide for hever but  
 Crist will

---

head 2 Crist will buld is Chirch on this Rock &  
 the gates of hill shall not perveale aganes  
 it—that is Crist will give hevery belever  
 to know that they are ouppon im and  
 for ther comfort he saith the gates of  
 1 hell shall not perveale for see 1 the  
 2 windes may blow 2 the Rane desend  
 3 4 3 the fludes Rise 4 the devel Rore  
 5 5 man may caren & deride & persecute  
 6 6 all may put ther forcs to geder but shall  
 not perveall

---

head 3 yee that are built on this Rock prise it  
 1 2 for hit is 1 a Rich Rock 2 a Living  
 3 4 Rock 3 an invincible Rock 4 a feeding  
 5 & fatneng Rock 5 a Rock of pleshour  
 6 and delight 6 hit is an Eternal Rock &  
 7 7 Leet your hope be ouppon it &  
 [your

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8 9 8 your Ancker in it 9 all wayes  
 thing of this Rock and bless your  
 Rock

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*St. Luke Chap 4 v 43: I must preach the Kingdom  
 of God to other Sities also therfore am I sent*

---

head 1 Christ Saith I must preache So must all  
 is sent Searvents wither men will hor  
 not what is implied in bing qualified to  
 1 preach see 1 ther must be an Experi-  
 2 mentle knoulige of god and 2 a cleare  
 mannefastation of the truthe held forth  
 3 in the Cripters and 3 a belefe that god  
 is willing that all Should becom ac-  
 4 quented with them & 4 a devine per-  
 swashon that it is gods will that I should  
 5 recommend the same to mankind and 5  
 that hit is my duty to obeay and not  
 confor with flesh & blud but to be abe-  
 6 dent to the heavenly Cole and 6 pray  
 that god would indew me with hevery  
 gift & grace for the work he hath cold  
 7 me to and 7 to know I have frute of my  
 8 labures & 8 to go weare hever the Lord  
 is pleasd to send me

D

[head 2

---

head 2 what must one So qualified preache see  
the kingdom of god—what is ment by  
1 the kingdom of god see 1 not meat  
1 2 2 not drink 3 not happness hor welth  
4 with lo hear and lo theare but 4 it is  
5 a kingdom within os and 5 hit consetes  
6 inword to god and 6 outeword to man  
7 & 7 in peace intearnle & External and  
8 9 8 in joy & 9 in Rule and Guverment  
weare bey all things contrarey to god  
and Christ is put doune & theay reane  
in Rightousness in the harts of the  
10 blevers and 10 Christ is faithfuley abeaid  
in all is Commandes and that to the  
hend

---

head 3 1 1 the Extentefulnes of this preaching  
2 2 not onley in one sitey but in oder  
3 sites allso 3 in hevery pleace ware the  
Lord in is provedence Shal send hor  
4 cole me to 4 and must do it wither my  
Loving frindees his willing to part with  
5 me hor not 5 & tho hever so imper-  
tuended to abide and Stay a mongest  
aney peapel wat so hever hor hever so  
much so lisited to go to aney large hor  
[fat

---

6 fat benefit and 6 the reason asind wier  
 7 for therfor I ham sent 7 and I must  
 a weay for my master hath sheep which  
 is not of this fold them he allso must  
 8 bring in 8 so I commet you to god &  
 the word of is grace for I ham cler of  
 you all fare will fare will

---

*Galatians Chap 6 v 16: And as maney as walk  
 according to this Rule pease be on them & marcy  
 & upon the Israel of God*

---

head 1 the Natur of Christinetey described, it is  
 1 a wole walk see 1 a walk signefies a  
 2 3 mochon & 2 a proges of motion 3 a  
 4 Conestant motation and 4 a watshoful  
 5 6 motion and 5 a diligent motion & 6 an  
 unwearied motion

---

head 2 the Condeshon of this walk hit is by  
 1 rule & see the 1 Rule is the Cripters &  
 2 2 the holey men of god for the apostel  
 Sath, my brathern take the profets of old  
 3 for an exampel &c and 3 the Spirit of  
 4 god and 4 Christ im Self

[head 3

---

head 3 the hapnes of all them that walk acord-  
 1 ing to the above Rule see 1 marcey and  
 2 3 4 2 hit is ouppon them 3 in them 4 rund  
 5 them & 5 peace with in & with out and  
 6 7 6 such is the iseral of god & 7 Conce-  
 wentley will injoy all the good things  
 god hath for them in time and to all  
 Eternetey

---

head 4 the bad Consequence of all them that  
 walk by eney hoder Rule & not accord-  
 1 ing to gods Rule and see 1 theay will  
 2 3 go rong & 2 will be beweldred & 3 will  
 4 be Lost & 4 hif not set right will be  
 Lost for hever

---

*The 1 Thessalonians Chap 1 v 5: For our Gospel  
 came not unto you in word only but also in power  
 and in the Holy gost and in much ashourance*

---

head 1 I show what it is for the Gospel to come  
 the 1 in word onley and see 1 by the Gospel  
 gos- is ment jofall newes hor glad tidens such  
 pel 2 as a son is given 2 the guvrment is on  
 3 4 is Shoulders 3 wonderful Councler 4  
 5 6 mightey god 5 hever Lasting father 6  
 7 prence of pease 7 a Saviour hor Re-  
 [deamer .

8 9 deamer 8 a Sin pardning god 9 by the  
 10 gospel we onderstand light 10 knoleg  
 11 12 13 11 wisdom 12 pouer & strength 13 com-  
 fort and joy &c

head 2 know the apostals had the gospel in  
 the word as a pour and could difine it in a  
 gospel Clerer Light bey fare, but theay did not  
 in only preach in word but pour know wat  
 word is it for the Gospel to com hor be  
 1 preched in pour see 1 win hit comes in  
 2 pour hit coses the Cales to drope from  
 2 the Seners Eyes & 2 win hit comes in  
 pour the vale is rent in twean that a dis-  
 3 covey is made within 3 hit nockes down  
 every rong prope and takes the sener  
 4 from a rong foundashon & 4 hit Crackes  
 5 the rockey hart and 5 hit pearces to the  
 6 very Soule & 6 hoit woundes the sener  
 7 8 & 7 hit Nockes im down and 8 hit kiles  
 9 im and 9 hit teares is filthey garments  
 from im with all is fige Leaves covering  
 this is the 1 Coming of the gospel with  
 obser- pour—you are ridey to say Can the  
 vea- Gospel be a frind win hit doth all this to  
 tions a man that seamed to be att quite and

[att.



---

att hease and att rest but my frindes the  
Gospel comes with pour to such has felt  
it in this maner

---

head 3 our gospel came in pour see 1 to heale  
2 3 4 & 2 to rise & 3 to binde oupe and 4 to  
5 6 make wole and 5 to give sight and 6 to  
7 give Stringth and 7 to set the sener free  
8 9 & 8 to give life and 9 to give victrey &  
10 11 10 to in graft and 11 to trans prant and  
12 12 that we might be Etrenely saved &  
all this is don with the holey gost hor  
bey it

---

head 4 and in much ashurence, for the gospel  
the def- in word only doth not give hearers an  
rance Eshourance of the Relealety of a truth  
of word ounles hit com with pour and with the  
& ashor- oley gost & such hath oushorance and  
ance 1 see 1 theay are ashouerd that theay see  
2 3 2 that theay have Life and 3 made wole  
4 5 6 & 4 rison oup & 5 set free & 6 deliverd  
7 8 and 7 comforted and 8 forgiven & sinct-  
9 fied in a mesher and 9 ashourd that  
theay are god children and that god is  
10 ther fater & 10 that god will be with  
[them .

---

---

11 them in life & in dith and 11 ashourd  
 12 of heavean and 12 an eshourance of in-  
 joying it for hever mor

---

---

*Sol Songe Chap 5 v 1: Eat o frends drink yea  
 drink abundantly o beloved*

---

---

head 1 wo are the frinds of Christ namly those  
 that doth those things that he commands  
 1 2 and 1 hit is to for sake sin & 2 to hate  
 3 4 it and 3 to lothe it and 4 to keep at  
 5 the outmost destence from it & 5 to for  
 sake all min and things that would Leed  
 6 7 to it and 6 to arken & obeay im and 7 to  
 8 folow im ware so hever he gos & 8 to  
 Live unto im and obeay im in all  
 Things

---

---

head 2 such is invited by Christ to eate and  
 drink of his rich dantes he ath pervided  
 1 2 for them and see 1 heate my honey 2  
 3 4 my Bread 3 my flesh 4 my frute

---

---

head 3 1 2 drink see 1 of my water 2 my ayle  
 3 4 5 and 3 my wine 4 my grace 5 for it is  
 6 7 puer and 6 hit is swet and 7 plesent &  
 [refreshing]

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---

8 9 10 8 refreshing and 9 hit is cooling and 10  
Stringthing

---

head 4 o my beloved Saith Christ to his frindes  
that he is feasting—how are theay be-  
1 2 lovd see 1 I left heaven for you 2 I  
3 sufered for you in my life 3 I died for  
4 you 4 I convenest you of the necesetey  
4 6 of myself 5 I Converted you 6 I re-  
7 newed you in Rightness 7 I clothed you  
8 9 & 8 I buteyfied you & 9 I am married to  
10 you and 10 I will take you ome to my  
self ware you shall eate and drink in my  
prisence for hever

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---

*St John Chap 10 v 27 & 28: My Sheep hear my  
voice and I know them &c*

---

this was part of a Sirmon of my Lord  
win in Solomons porch to the ounbleving  
jews for theay had hardned ther harts  
aganest the truth & rejected the Councle  
of god aganest them selves therfor Christ  
Saith yea are not of my Sheep for my  
Sheep hear my voice &c

---

head 1 I do inquere who are the Sheep of Christ  
[& see

---

1 & see 1 such has hath ther nater changed  
 2 3 and 2 such as are Renewed and 3 such  
 4 as are washed from ther felth & 4 such  
 as are clothed with Christs righteousness  
 5 and 5 such has hath Christs mark

---

head 2 whiy doth Christ cole his children Sheep  
 1 see as folowes 1 theay flock togeeder &  
 2 3 2 theay feed to geeder and 3 theay are  
 harmles and in a fencif like Sheep and  
 4 4 theay are leetle creators in the ise of  
 5 the world, and in ther own ises & 5 theay  
 are yousful creators both to the Bodeys  
 6 and Soules of men and 6 Sheep is the  
 most hapet to stray so is gods children  
 without the care of the heavenly ship-  
 7 eard & 7 Sheep are leed into pasters  
 to feed so doth god Leed is Sheep to  
 feed

---

head 3 Theay heare my voice and folow me see  
 1 2 1 my voice of marcey & justes and 2 my  
 3 voice in my ordences and 3 in my word  
 4 5 and 4 in my chastise ments & 5 the voice  
 6 of my Spirit and 6 the voice of my Sir-  
 7 vents and 7 in all my workes

[head 4

---

head 4 & folow me see 1 in my Shame and  
 2 3 2 in my Crose and 3 in my Sufrings and  
 4 5 4 in my temptations & 5 in my poverty  
 6 7 8 and 6 in my joy and 7 in my oners & 8  
 9 in my pasters and to my Rivers & 9 to  
 10 my kingdom and 10 to my father

---

head 5 I know them see 1 from gotes 2 from  
 3 fales perfosers and 3 from hipcrites and  
 4 4 I know them for I did for them and  
 5 6 5 I know them by mark and 6 by ther  
 7 8 clenness & 7 by ther simplesety and 8 by  
 9 ther yousfulness and 9 by ther abedence

---

head 6 & I give unto them Etreanal Life see  
 1 2 1 inword Life 2 houtword Life namly the  
 meanes to perserves Life my ordnces &  
 3 4 3 Life in dith and 4 Life for hever mor  
 5 5 for theay shall never dey wile theay  
 hear my voice and folow me

---

head 7 and theay shall never perish see 1 from  
 2 the Right way & 2 for want of Nersh-  
 ment and Sap wile in me abide in me  
 3 saith Christ and 3 for want of knolige  
 and wisdom for theay shall all be to of  
 [me

---

4 me saith the Lord & 4 never wither nor  
 5 dey wile by the water side and 5 never  
 be devoured by the wolfe of the heving  
 6 wile by ther Shiperds side 6 nor pershe  
 for want of pastreshed & foud—nor

---

head 8 nither shall aney plock them out of my  
 1 2 ands see 1 not wicked men and 2 not  
 3 Raten perfesers & hepcrites and 3 not  
 4 prencpleates and pours & 4 the Rulers  
 5 and darknes of thes world & 5 not all  
 the persecution that may com aganest  
 6 7 them and 6 not a wicked Sperit & 7 not  
 8 hearth nor hell and 8 the devel imself  
 9 for 9 my wisdom is yours to derect and  
 10 10 my pour is yours to pesserve and  
 11 11 Love to Comford & to my faithfull-  
 ness to save and that in spite of hearth  
 and hell then arken and abeay & foleay  
 the end me and you are safe

---

*Genesis Chap 45 v 24: See that ye fall not oute by  
 the weay*

---

head 1 I do inquire who thease are that the Ex-  
 1 ertation is given to and see 1 they are  
 [the

---

the suns of one man—so ar wee the suns  
 2 of god & 2 theay ware begot by jacob  
 so are we begot by the Lord for we are  
 3 is ofspring and 3 theay were intetled to  
 the Land of Cannane—so ar we to heaven  
 4 & 4 hit was given to them by promes—so  
 is heaven given to gods Children by  
 5 promes and 5 theay wear beloved by  
 Jacob ther father—so are we beloved by  
 the Lord our father

---

head 2 I show who it was that gave them the  
 1 Exertation and see 1 hit was joseph the  
 Lord & Ruler over all Egypt—so is Christ  
 the Ruler poth of heaven and Earth and  
 2 2 joseph ad all the good things of Egypt  
 in is peshon—so hath Christ but in eaven  
 3 & Earth and 3 Joseph could despence  
 of them to wome he pleasd—so con Christ  
 4 & 4 joseph was the sun of joacob—Christ  
 5 the sun of god & 5 joseph was brother  
 to them he gave the Exertateon to—so  
 6 Christ coles is Children breathren & 6  
 joseph was ther frend—so is Chris a frend  
 to all is folers

---

head 3 I show ther besenes with joseph in Egypt  
 [and

---

1 and see 1 theay had a famen and weare  
 2 in want & so ar we in want daley and 2  
 theay ware Ridey to dey—so shall we hif  
 3 not supled from Christ & 3 theay go for  
 perveshons—so must we and 4 the reason  
 whey that they may live & not dey—so  
 do we that we may Live & not dey

---

head 4 the succes theay met with see 1 he  
 arkens to ther complants & wantes—so  
 2 doth Christ and 2 he comparhanests ther  
 3 destres so dat Christ & 3 he treys them  
 4 for a Letle so do Christ at times and 4 at  
 last joseph Relevs them—so doth Christ  
 5 all is children and 5 joseph feels ther  
 sakes & Lodes them with plenty—so  
 doth Christ feel the artes of is children  
 plenty

---

head 5 the Exertation given them see that yea  
 1 fall not out by the way see 1 Not about  
 your deferent Entertonment with me so  
 we must not defer a bout the defrent  
 manifestations of gods Love more to won  
 2 then a nother & 2 not a bout your def-  
 ernt geftes so we must not for god gives  
 (more



---

more geft to one man and a noth geft to  
 3 a noter & 3 not a bout the thengs you  
 4 peses & injoy—so we must not and 4 not  
 a bout your desepointments and defaltes  
 in your jorney—so we must not

---

head 6 the Reason ye theay ware not to fole out  
 I see 1 for ther oner—so must not we and  
 2 2 for my glorey—so it will be to the  
 glorey of god win we dell in peace and  
 3 3 for your fathers prase so it will be to  
 4 the prase of our father & 4 for your own  
 peace and quit—so will it be to our peace  
 5 and quit & 5 for the peace of the Chirch  
 and all you have aney Enter cose with—so  
 6 it must be so with & 6 for your Eternel  
 good and well fare in time and in Eter-  
 7 netey—so with ous & 7 for the advance-  
 ment of true Relegon in the Earth  
 the End

---

*St John Chap 12 v 35: Yet a Little wile is the  
 Light with you &c*

---

head 1 I show what is ment by the Light and  
 1 see 1 the apearence of the gospel and  
 [2 the

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2 2 the despleay of Light by the gospel &  
 3 the despeling of that darknes which  
 had long covered the earth onder the  
 4 tipes and figers before Christ but 4 the  
 glorious Sun of Rightouness hath now  
 5 a Rison on the Earth & 5 the bright  
 beames ther of had & hath sprad for  
 Christ was ther present a mongst them  
 and so is he amongst ous at this day in  
 is word and with is mesengers and by is  
 sperit in the word and gospel hit is a  
 6 7 Light to men for 6 hit instructs & 7 hit  
 8 invites and 8 hit pointes out the weay of  
 9 Life and 9 hit discovers to man is danger  
 10 11 & 10 how to a cape it and 11 hit is a  
 Light to leed from hearth to heaven and  
 glorey and felesetey

---

head 2 this Light is with os and wat a marcey  
 it is wile so maney Nathons and multuds  
 of papel is with out maney of the above  
 1 2 Lights see 1 the word of god 2 the true  
 3 menesters of the gospel and 3 the coles  
 and Envetations of the Servents of jesus  
 4 but theay have 4 the Light of nater and  
 5 6 5 the light & coles of the sperit and 6  
 [that

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that grace that a peareth to all men  
 Doth a per to them to teach and instruct  
 but wat dark nochons som of them  
 7 have of the duty to thes day for 7 som  
 8 thenkes the sun is im and 8 sum the  
 9 10 moun & 9 sum the Staes and 10 som  
 11 thunder & Lighting and 11 som takes  
 12 the devel to be im & 12 som worshopes  
 Raptiles and diferent kinds of Creaters  
 13 and things but 13 we ave the true Light  
 14 with ous at this day but 14 it is onley  
 for a wile for sum time the Light is taken  
 15 a way long before a sener deyes but 15  
 hit may be sade it is only for a Litle wile  
 hif it contuney for Life

---

head 3 the Command given & that is to walk  
 wile we ave the light, know to walk wile  
 1 we ave the Light is 1 to beleve in the  
 2 3 Light & 2 to Com into the Light and 3  
 4 to obeay the Light and 4 to folow & to  
 5 be drected by the Light and that 5 in all  
 the Commandes of god in all will pleasing  
 & that to the hend

---

head 4 the Reason whey and that is least dark-  
 ness com oupon you for ther is a danger  
 [see

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see the Efectes of darknes coming oupon  
 1 aney & 1 the Light with droyes and  
 2 3 2 a Coulnes comes on & 3 hardnes takes  
 4 5 place and 4 no sence of danger & 5 no  
 perseveing of the true way, nor objec  
 6 nor things & 6 win the Light is gon the  
 man or womon is in a bewildred state &  
 7 7 hif contuned ther in theay will stumble  
 & fole to Rise no more, the hend

---

*Cant. Chap 2 v 1 : I am the Rose of Sharon.*

---

head 1 Christ compeares im self to a Rose the  
 Rose of Sharen, see the metaphor and  
 1 1 the Rose is the ofsprin of a drey but  
 good Rute—Christ is the ofspring of  
 2 daved & the stem of jesse and 2 a Rose  
 is a buteful and plesent floure rede and  
 wite so is Christ buteful and plesent  
 Rid in is sufrings & wight in is devenetey  
 3 and 3 a Rose is a fragrant & swet flour  
 —so is Christ his name is preshous oint-  
 4 ment poured forth and 4 a Rose is a  
 youse ful flour and is yousd for maney  
 disorders—so is Christ yousfoul and wen

- 
- 5 a plied to the Efectes is felt & 5 the  
 Rose is the quine of flours none to be  
 compeard to it—so is Christ he infenitley  
 Excels all others for he is the head of all  
 6 prencepleteys and pours & 6 the Rose of  
 Sharon is the flour of the feld—Shoran  
 was a place wear King davieds heards  
 and Catel ware fed see in 1 of Chronls.  
 C 27 v 29, hit was not planted by man—  
 so is Christ the flour of the feld not  
 planted by aney & as the flour of the  
 feld was exposd to Enemys so was Christ  
 7 & 7 the Rose of Sharon was fre for  
 access—aney persons mit have of the—  
 so is Christ fre of access for all com and  
 8 welkem and 8 Shoren was a pleace of  
 paster & feeding ware the flockes youesd  
 to rest a plesent valey—so Christ is to  
 be found in gren pasters in is ordnces—  
 he makith to lye down in gren pasters &  
 9 9 the Rose yeldes a preshos oil—so doth  
 Christ aford a preshos oil—the oil of  
 glad ness
- 

head 2 the despearete of the Rose of Sharon &  
 1 Christ the butful Rose and see 1 a Rose  
 [is

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is only plesen to the Extrenl sence—but

- 2 Christ to the Entren the soul and 2 a  
 Rose can but be ad but in one season of  
 the yeare but Christ att aney time winter  
 3 hor sumber & 3 the Rose is a very fading  
 flour—but Christ never fades he Remanes  
 in full bloume throu all generacions &  
 4 4 one person can but have the Rose at  
 once—but every one may have Christ
- 

- head 3 hif Christ be so Lovly a flour see 1 : o  
 2 git old of it for 2 hit will be an orne-  
 3 ment to you, for 3 hit will make you a  
 4 per butefull to all gods Children & 4 hit  
 will Refresh you win Ridey to feant and  
 5 5 you that have it o falue it a bove your  
 6 chefest good and 6 take care of it and  
 7 8 7 Louek will on it & 8 delight in it, and  
 the 9 9 you will be perserved by it—god grant  
 hend we all may amen
- 

2 *Kings Chap 3 v 8 : Which way shall we go*

---

the a bove wordes are the wordes of the  
 king of Isreal to the king of judah—for  
 the king of mobe had Rebeled a ganest  
 [the

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the king of Israel & the 2 kings were  
 going to joyen to geder to Subdew im &  
 that theay might do hit to the most ad-  
 vantge the one saide to the hoder which  
 head 1 way shall we go see the foling things 1  
 the king of Mobe had Rebeled aganest  
 2 the king of Isiral & 2 how doth man Re-  
 3 bell a ganest the god of Love and 3 a  
 4 ganest one a nother & 4 a ganest imsilfe  
 5 & 5 sumtimes to is oun oundoing

---

head 2 see the Efectes of this Rebleleon 1 it  
 was the king of mobe that robed Isireal  
 2 of is rightes and 2 his oners that was  
 3 dewe to im & 3 he tauke imself from that  
 perteceion & safe gard he did injoy wile  
 4 ounder Isirel and 4 he brote imself in to  
 5 greate troubles & 5 he cosed his frindes  
 6 to be com Enmies to im, and so it is 6  
 the case win man robes god of ther arts  
 and the oners which is dew to im and  
 7 7 ther felow creators of that kindness &  
 love and affection which theay beare one  
 8 to a nother & 8 of that comfort them-  
 9 selves might injoy and 9 theay take them  
 selves from onder the perticion of the  
 [all

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---

10 all mightey & 10 theay greve ther best  
 11 frind & 11 theay make themselves maney  
 12 Enemies and 12 if not an egrement take  
 place theay will be oundon

---

head 3 but wich weay shall we go to subdue and  
 1 concer our rebleous harts see 1 not to  
 Rume nor aney hoder toun hor thing  
 2 3 watsohever but 2 to prayer and 3 to  
 4 5 fasting and 4 to watchfulness and 5 to  
 the mortefacion of every Lust and sin &  
 6 7 6 to Ris.... & 7 to beleiving in and  
 8 ouppon god for concring grace and 8 to  
 the word for driction & in struction and  
 9 9 to the ordinces of god for cuirige and  
 10 risulucion & 10 git the Sord of the Spirit  
 11 to cut our selves lose and 11 fley to  
 12 jesus & 12 on im reley and depend

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*Jeremiah Chap 13 v 27 : O Jeruslam wilt thou not  
 be made clean when shall it once be*

---

head 1 by jeruslam we may under stand is ment  
 1 2 1 the Nachon att Large and 2 the sitey  
 of jeruslam hor the inhabents of the  
 3 sitey in genreal & 3 the most seres part  
 of



4 of the peapel amongst them and 4 hit  
may be a plied to this Nachon att Large  
5 6 and 5 to the perfesers in generel & 6 to  
the most seres peart of them in pertcler

---

head 2 the unclenness amongst all of thease is  
1 to be consederd and see 1 the unclenness  
of the peapel in Jeremiahs day for the  
Nachon att Large was given oup to the  
greatest abomanachons & Idolerety and  
becose of swearing the Lord means &  
2 2 theay nether worshoped god a Right  
3 nor 3 did theay sirvem im in is apointed  
4 way and 4 nither did theay feare god for  
5 thay had cast is fer from them & 5 theay  
6 foled balam and the groves and 6 theay  
worshoped ouppon the top of every high  
7 hill and onder hevery gren tree and 7  
theay rought all manner of wickedness  
8 & 8 theay hated is servents & impresend  
som and others of them theay kild

---

head 3 jeruslem hor the inabentes theare of in  
1 jeneral see 1 theay had perfand the  
2 tempel and 2 theay dispised gods Loyes  
3 4 and 3 theay brock is Sapeths & 4 theay  
supestued Eathenesh Custums and man-  
ners

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---

ners in the rume of gods divine apoint-  
 5 ments and 5 theay made the sitey that  
 was so faimed and had in admireation by  
 the world to becom a bey word & louked  
 6 ouppon with derishon for 6 hit was a  
 den for thefes and robbers and orletes for  
 all manners of wickedness ware com-  
 meted in it

---

head 4 the most seres part amongst them see  
 1 2 1 theay had cecemcishon & 2 a shadow  
 3 of the true worshope and 3 theay thote  
 4 ouppon the Sabeth and 4 theay had  
 maney washings & tradishons of men  
 5 and 5 yet for all this wat deceate and  
 epocresecy and frode ware amongst them  
 6 & 6 wat hevel sermisings & slanders and  
 7 discontent & contenchens & 7 wat back-  
 8 bitings & 8 wat backslidings in hart and  
 9 life & 9 how ounclen ther harts ware and  
 how ounholey ther lives & the above is a  
 gust decripshon of the 3 defrent classes  
 of peapel in this day

---

head 5 the Necesezey of beng made clen in this  
 day amongst ous as ther weare in the  
 [provets

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provets day, know setrnley ther weare a  
 posepalety of it bing don & the weay &  
 meanes percribed for hits accomplesh-  
 1 ment and see 1 put a way the hevel of  
 2 3 your doings & 2 turn to me and 3 I will  
 4 receave you sethe the Lord and 4 the  
 perfesers must forsake every rong way &  
 5 5 the most seres part must be washed in  
 the founton opend for sen & unclennes  
 6 7 and 6 be mead clen in word & 7 thote and  
 8 9 10 8 in acshon and 9 in the intenchon & 10  
 11 in the desire and 11 in the bodey & in  
 the soule to god and man

---

head 6 o when shall it once be see 1 for they  
 2 oun good & 2 for they felow creators  
 3 4 good & 3 for gods glorey and 4 that the  
 threatnings do not com ouppon the but  
 5 5 that thou may be hapey for hever  
 6 more o then 6 win shall it once be  
 satrenley know the Lord wash os all and  
 make & keep ous clen

---

*3 Corin Chap 9 v 15: Thanks be unto God for his  
 unspeakable gift*

---

head 1 I do inquire what this gift is & see 1 his  
 [sun

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---

2 3 sun & 2 in and with him all things and 3  
 4 the gospel & 4 the Light of the gospel &  
 5 6 5 the knolege of the Gospel and 6 the  
 7 faith of the gospel and 7 the pour of the  
 8 9 gospel & 8 the love of the gospel and 9  
 10 the comforts of the gospel and 10 the  
 ope the gospel gives to all that have it &  
 11 11 hevery hoder gift wither Speritul hor  
 temperal

---

head 2 the gift of god is unspeakeabel see 1 in  
 2 the Nater of it & 2 in the manner of it  
 3 4 and 3 in the Efectes hit aith and 4 in the  
 5 defrint despenecations of it and 5 in the  
 6 veallow of it & 6 in hits deuration and  
 7 7 in the Comfort of it

---

head 3 but we must be thenkful for it 1 to god  
 2 3 the giver 2 to Christ the bringer of it and 3  
 we must be thenkful for the gift it self &  
 4 4 hit must a per by abedance to the  
 5 giver and 5 by Love to the bringer and  
 6 7 6 by prising the gift & 7 by keeping  
 it fast to the End for hit is a Rich  
 treshuer

---

*Psalm the 91 v 2: I will say of the Lord he is my  
refuge & my fortress in im will I trust*

---

head 1 I show how god may be compeared to a  
1 fortress know a foretres Signefies 1 a  
2 strong old, so is god & 2 a fortified pleace,  
3 so is god and 3 a place of defence, so is  
4 god and 4 a strong Castel, so is god, &  
5 6 5 a Cole of fire, so is god and 6 an Eye,  
so is god

---

head 2 daved had taken Refuge in this foretres  
namley in the Lord—for he is my Refuge  
1 inqurey from what—the hancer—see 1  
2 from the Cerseses of the Low & 2 from  
3 the Sterm of sen & 3 from the temptstes  
4 of Temptation from the devel & 4 from  
5 the Leudments of the world and 5 from  
the theates and frounes of the world &  
6 6 from all that comes ouppon ous for our  
7 8 hart & 7 from a wounded Concens and 8  
9 he is a Refuge in a flection and 9 in deth  
10 and 10 in the deay of gugement & for  
hever more

---

head 3 daived saith he is my god & in im will I  
[trust

---

1 2 trust see 1 my god to Comfort and 2 to  
 3 4 Refrech and 3 to delever & 4 to Supeort  
 5 6 7 and 5 to delever and 6 to giued and 7 to  
 8 save and 8 in im will I trust in adver-  
 9 10 setey and 9 in prosperety and 10 in helth  
 11 12 and 11 in sicknes & 12 in deth and for  
 hever

---

head 4 I will say of the Lord hor decleare what  
 he is & what he hath ben to me & what  
 1 he will be for ever see 1 none is like im  
 2 in heaven hor hearth and 2 none is a  
 3 refuge but im and 3 none is a foretres  
 4 but im and 4 he is my god & none hels  
 will I serve

---

*Matt Chap 25 v 1 to the 12: Then shall the King-  
 dom of Heaven be &c*

---

head 1 the wise vergens see 1 such as have the  
 oyle of gods grace in ther vesles hor  
 2 hearts and 2 theay have pueretey mind  
 3 4 and 3 faithfulness in Love and 4 fixtres  
 5 of a fexshons in & on Christ and 5 faith-  
 6 ful in all things and 6 oundefild but  
 puer

[head 2

---

head 2 the foushe vergens see 1 theay had a  
 perfeshon hor out side aperens of ver-  
 2 gens and 2 theay asothead with the wise  
 3 for theay had Lampes but 3 no oile and  
 4 4 theay weare ouchast in ther harts and  
 5 thotes and 5 hif hever theay weare ver-  
 gens theay weare be com ounholey and  
 6 6 as such not fit for the Bridegroume

---

head 3 while the Bridegroume taread theay all  
 1 slumbred & slept see 1 the wise slept in  
 2 saftey in jesus and 2 the fulesh slumberd  
 3 in a fales dreame hor rest hor 3 by sleping  
 4 may men both in ther graves hor 4 may  
 men at midnight in that dreame win slepe  
 is ouppon them

---

head 4 hat midnight the crey is made the Bride-  
 groume commath go fort to met im see  
 1 1 the crey is made praps by the Saintes  
 2 in heaven & 2 prapes by the angels &  
 3 4 3 prapes by the trump of god & 4 prapse  
 by all the heavenley host att once see  
 5 5 the crey itself he cometh namly the  
 Bridegrum with ten thousand of is saints  
 6 7 & 6 to fech his Bride ome and 7 hit is at  
 [midnight

---

---

8 midnight and 8 theay must go forth to  
 9 meet im ridey hor not ridey and 9 theay  
 arose & wint

---

head 5 the Effect of is coming to wise and fulesh  
 1 2 see 1 the wise weare ridey and 2 went  
 3 in with im to the marige & 3 the dour  
 4 weare shut and 4 the fulesh had no oyle  
 5 and 5 was not ridey therfore went not in  
 with the wise but wile in a Constronation  
 6 wat to do & how to get oyle see 6 the  
 7 dour was shut and 7 wen theay came to  
 nock & sade open to hos he sade I know  
 yu not—all was over

---

---

*Matt Chap 25 v 13: Watch therefore for ye know  
 nither the day nor &c*

---

head 1 the Sun of man cometh see 1 from pro-  
 2 3 fecey and 2 from is oun wordes & 3 from  
 4 sines and wonders and tockens and 4  
 from Experence—theas gives oushorence

---

head 2 at an over hot day wen we know not see  
 1 2 1 he cometh sudnly and 2 ofley and  
 3 4 5 3 sweftley and 4 pourfulley and 5 trie-  
 [umfantleye



---

---

6 umfantleyle and 6 to reward the wise  
 7 8 and 7 to punech the fulech & 8 to make  
 an End of all things her

---

head 3 the duty commanded & that is to Watch  
 1 2 3 see 1 in word and 2 outword and 3 in  
 4 5 the ordences and 4 in riding & 5 prayer  
 6 7 8 and 6 in walking and 7 in siting and 8 att  
 9 ome & a brode and 9 att all times and in  
 10 all ocashons and in all placeses and 10  
 the End of watching is to be found redey  
 to Enter in

---

2 *Corin Chap 13 v 11: Finally Brithren farewel  
 be perfect be of good comfort be of one mind live  
 in pece &c*

---

head 1 be perfect see wat this impleyes and 1  
 2 Sincerety and 2 huprightness of hart and  
 3 3 unblammable in our Life & Convershon  
 4 and 4 having the Natuer of god brote in  
 to the hart and for hit to be infulenced  
 ther by to act according to the will of  
 5 god and 5 in imitating the blesed jesus  
 6 in all things and 6 in doing to hoders  
 as we would that they should do to ous

[head 2

---

head 2 be of good comfort in all your Excirse &  
 1 in all your sufrins see 1 Be of good com-  
 2 fort in the hordences of god and 2 in  
 holey conversation one with a nother  
 3 4 and 3 in the love of god and 4 in the  
 faithfulnes of jesus ingaged in your be-  
 5 half and 5 in the pour of god to supeort  
 6 and defend and to delever you and 6 in  
 the wisdom of god in finding hout wayes  
 and meanes for is oun pour to accom-  
 plish the desire in you and for you and  
 7 that for your good and 7 in the prospect  
 8 he gives you of futer feslethey and 8 in  
 that aschourance of injoying it for hever

---

head 3 be of one minde and 1 in the respect of  
 the meritous deth and Reserechion of  
 2 Christ and 2 in the manner of is justefing  
 3 a Siner and 3 and that is by grace throu  
 4 faith and 4 in the Sectfing grace of god  
 in Clensing the belever and washing im  
 5 Clen and 5 in the dutes injoyend to be-  
 levers to obsarve and folow that theay  
 6 may be Everlasteng Saved and 6 in the  
 7 Resechion of the bodey and 7 in the  
 8 hapenes of the Rightous and 8 in the  
 [punechment

---

1 punchments of the Wicked and 9 in the  
perpetuety of the one as will as the  
ouder Namly happnes and mesrey

---

head 4 Live in peace see 1 keep peace in your  
oun mindes by a cloce walk with god and  
2 2 Live in peace one with a nother and  
3 3 let it be shoven by love one to a nother  
4 5 and 4 by for giving one a nother and 5  
by doing good According to your pour  
6 and 6 by Acembling to geder at all oper-  
7 tunetes and 7 think no hevel of no one  
8 and 8 but preay for all men that you  
may Live a peaceable Life

---

head 5 the blesing promest, the god of love and  
1 peace shall be with you see 1 wherso-  
2 hever you go to drect you and 2 to de-  
3 4 fend you and 3 to save you and 4 to  
5 comfort you and 5 to suppley your  
6 hevery want and 6 he will be with you  
7 8 in life and 7 in deth and 8 you shall be  
with im to all Etrenety

---

*Psalm the 16 v 11: Thou will show me the path of  
Life for in thy presence is fullness of joy &c*

---

head 1 I do inquire what this path is and see 1  
[the

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---

2 the path of Repentences and 2 faith &  
 3 4 3 holenes and 4 the path of your efene-  
       metey to all the commands of god, such  
 5 6 as 5 mortfecation and 6 self deniel and  
 7 8 9 7 watchfulness & 8 preyer and 9 faith-  
 10 fullness & 10 perseverences & that to the  
       hend

---

head 2 thou will show me the path for thou art  
       1 a god of Love & pour and see 1 by is  
       2 3 provedences & 2 by is kindnes and 3 by  
       4 5 his word & 4 by his Light and 5 by is  
       6 7 Spiret and 6 by is mesengers & 7 by is  
       grace

---

head 3 for the incuregment of all that is in the  
       path of Life & Contunes—in is presence  
       1 is fullnes of joy &c see 1 joy that never  
       2 will be foled by sorrow and 2 for theay  
       3 shall pertacke of the water of life and 3  
       set down at the tabel that never will be  
       4 drone for hever & 4 att is Right hand  
       5 pleshours for hever more for 5 we shall  
       have the Compney of the blesed Sperits  
       6 7 and 6 of angles and 7 of my Lord im  
       Self

---

*Genesis Chap 35 v 18 : For she died*

---

Namly Rachel for win She was in travel  
 she named the Child Ben-oni—has hor  
 soul was a depearting,—She desirid  
 Children & in bearing Children she died  
 head 1 see 1 what is deth I ancer it is a stagna-  
 2 tion of all the pours of the bodey and 2  
 3 a dismaning of the natral frame & 3 all  
 the surkleacions is stoped in the wole  
 4 5 frame and 4 no life Remanes and 5 the  
 6 bodey becomes a ded Lump and 6 this  
 comes by the Command of god thou  
 shalt diey

---

head 2 the Caues of dieth & see 1 desabedences  
 2 3 and 2 actuel trensgressshon and 3 a de-  
 4 5 fiances of god & 4 unblef and 5 becouse  
 of the a bove deth came ouppon all men  
 for all have sined

---

head 3 the Effects of deth & see 1 hit putes an  
 End to the Closests Connections in Life  
 2 3 and 2 hit parts the Nerest frends and 3  
 4 hit leaves a parent in truble & 4 a child  
 5 in destres and 5 a brother hor sister in  
 6 much sorow and 6 husbend hor wife to  
 [murn

---

murn a Lone like a duve in the wildrnes  
 7 & 7 hit puts a stope to the most pleasing  
 8 prospets in life and 8 hit dampes all the  
 9 blouming hopes of coming good and 9  
 the Effects of deth is hider Eternal  
 10 hapness for hever hor 10 Eternel mesery  
 for hever

---

head 4 for she died Namly see 1 our frend and  
 2 sister in trubleation and 2 she is gon be  
 3 fore to Eternal Rest and 3 i thenk of  
 the stroms & tempests she went throu to  
 worship god in this veleg\* tho in a  
 4 weake state of helth and 4 but throu  
 5 them all the Lord hath carrid her and 5  
 she know is Ligid in abrams bosom &  
 6 6 she deyed to dey no more but will leve  
 for hever

---

2 *Epestel of Peter Chap 3 v 14: Whearfore beloved  
 seeing that ye look for such thengs &c*

---

intro- Sent peter is in devering to Exceite the  
 duck- Children of god to delegences & watch-  
 shon fullnes by the afulnes & sudnes of Christs  
 Coming to judgment and he gives a pert-

\* Gildersom in Yorksher

---

cler a count of the same in this Capter  
 & calls the Children of god to a Ridnes  
 head 1 in my text see the foling things he ad-  
 reseses them with beloved & good reason  
 he had so to do—how wear thear beloved  
 1 2 see 1 by the Lord im Self and 2 by Christ  
 3 4 and 3 by the Sperit and 4 by the flaming  
 5 6 host above and 5 by the Saints and 6 in  
 a pèrtcler manner gods Children is be-  
 loved for god hath adopted them for is  
 7 suns and doters and 7 he gives them his  
 8 Rich. grace & prechose Love her and 8  
 he ath a Rich Eneretance to give them  
 her after

---

head 2 What things are theay that gods Children  
 1 Louk for see 1 the fulfelment of the  
 2 Things spoken of by the profets and 2 by  
 3 the apeostals and 3 by our Saviour im  
 4 Self and 4 of Cofcours Walking after  
 ther oun lustes denieing the thengs spoke  
 5 of consaring is coming and 5 of the  
 heaven & Earth which is kept in store  
 aganest the day of judgmen whin fire  
 6 shall Consume and 6 this day will com  
 7 as a thef in the Night and 7 the heavens  
 [will

---

8 will pass a weay with greate noise and 8  
the Ellements will melt with fervent het  
9 and 9 the herth & all thengs ther in shall  
10 be burnt oup and 10 all thease thengs  
shall be desolved nither nateral hor arte-  
11 feshol and 11 for the hevens shall be on  
12 fire & all nater in Convulshons and 12 we  
louk for a new heavens & hearth

---

head 3 be deligent see 1 in gadering togeder and  
2 3 2 in hering gods word and 3 reeding gods  
4 word and 4 in prayer both privet and  
5 publeck and 5 in the mortefeaction of all  
6 sin and 6 in advensing in holnes and  
7 puerety and 7 in the Reprouveing of sen-  
ners & warning them of ther danger and  
8 8 in the sturing your selves oup to hevery  
9 good word & work and 9 in the advans-  
10 ment of Christs kindom and 10 in a full  
rednes a ganest my Coming

---

head 4 that you may be found of im in beace &  
1 without spot and blamles see 1 haveing  
2 peace in yourselves and 2 with one a  
3 4 nother and 3 with me and 4 with all a  
5 Round you and 5 having no spot of sin  
[with



---

6 7 with out and 6 no spot with in and 7 be  
 8 woley senctefied and made clen and 8  
 blamlous that ware as you are blamd her  
 by the wicked that in that day your En-  
 9 sencey may aper and that 9 before my  
 10 11 father and 10 befor me and 11 befor my  
 12 oley Angels and 12 before my Servents  
 & all the host of heaven

---

*2 Corins Chap 2 v 14: The nateral man receveth  
 not the things of the Spirit because &c*

---

head 1 the Subjet spoken of the natrel man and  
 1 see 1 he is one Acts only by youmn  
 2 3 Reason and 2 by worldly wisdom for 3  
 he is distutute of the inlighting Spirit of  
 4 5 god and 4 of is Renuing Grace for 5 he  
 6 is in a Rebelous state aganest god and 6  
 7 his hart is ounchangd and 7 he is ounder  
 8 the Course and 8 he is in a deplorable  
 felthey pluted state

---

head 2 the things of the Spirit—wat is ment by  
 1 2 them see 1 Evengelecke Truths and 2  
 3 devine Revelations and 3 the manifesta-  
 4 tions of devine truthes and 4 the shour  
 [Evedences]

- 
- 5    Evedences of the same and 5 the Spirit  
       6 7 8   and 6 life and 7 pour and 8 joy & com-  
       9 10   fort and 9 peace and 10 those Releigious  
               voues of Etrenety
- 

head 3    the natruel receveth not the things of the  
               Spirit, for they are fouleshnes to im see  
       1    1 he receaveth them not in is ounder-  
       2 3   standing and 2 in is will and 3 in is  
       4    Efeclshons for 4 they are fouleshnes to  
       5    im, Namly all Revelation and 5 all in-  
       6    spiriation of the Spirit of god and 6 like-  
       7    wise forgevnes of sines and 7 the sencte-  
       8    feation of our nataurs and 8 allso of feel-  
       9    ing comfort and joy throw beleiving & 9  
       10   the feleshop of saints and 10 the Eshou-  
               rences of heven & Glorey

---

head 4    Nither Coms he—for they are spirituley  
       1    desearnd see 1 he cannot for blindnes &  
       2 3   2 for Egrences and 3 for hardnes of hart  
       4 5   and 4 for stuptedetey and 5 for self con-  
       6    seate and 6 for the maney heveles he is  
       7    Gultey of & 7 for they cannot be de-  
               seard namly the things of the Spirit &  
               he hat not

[*Isaiah*

*Isaiah Chap 12 v 6 : Cry out and shout thou inhabitant of Zion for greates is the &c*

head 1 Zion I may decribe & show what is ment  
1 by it & see 1 Zion was a fort and so is  
2 the Chirch of god and 2 hit was a mount  
3 and so is the Chirch and 3 as daved  
touk Zion, so hath Christ taken peshon  
4 of ous and 4 daved fortiefied Zion hor  
5 jeruslam, so hath Christ and 5 Zion was  
a plas of Renown and Glorey to, so is  
6 the spirutel Zion and 6 Zion was louked  
oupon by all strangers as the most scaure  
place on hirth, so is Christs Zion & all  
that belongs to it is suer from all that  
7 wood harem & 7 Zion was a rich magzin  
8 & so is the Church and 8 Zion had its  
laus & prestes and its kings, so hath  
9 Christs Zion Zion had 9 maney honers  
conford ouppon it so hath the Zion of  
10 Christ and 10 Zion had Grate Riches  
brought ounto it, so hath the Spirutl  
11 Zion & 11 Zion afoured a plesent vew  
12 hor prospect to the inhabetents 12 so  
doth the Lord to all them that are is

head 2 who are the inhabitants of Zion see 1  
[such

---

2 such as hath ben boren in or & 2 such has  
 3 have a titel to the priveleges and 3 such  
 4 has have a porshon ther in and 4 such  
 5 as are made fre men & sitsons and 5 such  
 6 as dwell ther in and 6 such as obsarve  
 7 the Lowes & Rules of zion and 7 such  
 as obeay ther king

---

head 3 greate is the holey one of Israle in the  
 1 midst of the see 1 he is holey in is  
 2 3 Natuer and 2 in is Name and 3 in is  
 4 5 warks & 4 in all is attrebutes and 5 he is  
 6 7 greate in mrcey & 6 in pour and 7 in  
 8 9 wisdom and 8 in Love and 9 he is in the  
 10 medest of Zion to in cuireg and 10 to  
 11 save & delever and 11 to supley all hor  
 12 wants and 12 to buteyfey & to honer it  
 with is prisence

---

head 4 Chry out & Shout thou inabeteent of  
 1 2 Zion see 1 with joy of is Compney and 2  
 3 becose of is saving pauer and 3 becouse  
 4 5 of they titels and 5 of they privlegs & 5  
 6 of the honers conferd on the and 6 in  
 7 prayeses to they king and 7 shout in  
 8 holey Raptours of mind and 8 in the  
 [Consedration

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---

Consedration of bing a inhabetnt of the  
9 Rock & 9 in Trioumpe of mind

---

---

*2 Tim Chap 2 v 3: Thou therfore endure hardness  
as a good Solger of Jesus Christ*

---

head 1 & see 1 A Soldier is Listed to som.Capton  
hor Commander he gives oup is name, so  
2 is a Cristin and 2 a Soldier leaves all  
hoder afares, so do a soldier of Christ in  
3 afecion & 3 a soldier hafter he is Listed  
is armed & so is the children of god and  
4 4 a soldier is known by his habit and  
5 Armor & so is the Christion and 5 sol-  
diers is clothed & pervied for by the  
6 king, so the soldiers of Christ and 6  
soldiers fites for ther king & cuntrey &  
so doth the Christion for the Glorey of  
7 god & the good of hoders and 7 A sol-  
dier hath is ware fare apointed im & is  
henemeys discoverd, so the Christion &  
8 8 A Soldier Larnes is Exercise so doth  
9 the Cristin Soldier and 9 a Soldier Ex-  
pets & prepeares to met is Enemies so  
dot the Sants of god

[head 2

---

head 2 what are the Enemies A Soldier hath to  
 fite with see both Externel & Enternel  
 1 2 Extrenel are 1 the devel and 2 the world  
 3 4 and 3 the pleshours of the world and 4  
 5 6 honers and 5 profets and 6 povertys of  
 7 the world and 7 the men of the world &  
 8 8 intreanle Namley sin a in word Enmey  
 and 9 the flesh and 10 darknes & spiritual  
 wickdnes in high placeses

---

head 3 how must they fight see 1 wisley and  
 2 3 4 2 Corigleasley and 3 persverny and 4 in  
 5 hopes of Concring and 5 with faith and  
 6 7 6 spare not one Enemy but 7 kill hor  
 put them all to flight

---

head 4 he must in duer hardnes as a good of  
 1 jeus Christ and see 1 induer hardnes in  
 2 3 mortfeacion and 2 in self deniel and 3  
 induer hardnes from men & thing and  
 4 5 6 4 in Reproches and 5 in slanders and 6  
 7 from Satan and 7 in all your ingeagments  
 8 9 and 8 induer pachently and 9 Coriglesly  
 10 & 10 Constntly to the hend

---

head 5 has a good Solger see 1 a good Soldier  
 Exposes im self in the couse of god and

[ 2 he

---

2 3 2 he spares none of the henemy and 3  
 a good Soldier will keep with is Coulr  
 4 and 4 a good Soldier will not tirn is back  
 5 and 5 a good Soldier will allwayes abay  
 6 is Capton & 6 a good Soldier will mind  
 the distent beate of drum and sound of  
 trumpet an Alarm Cole a march a batle

---

head 6 a few things to imbolden a Soldier see  
 1 2 1 the gudnes of is caues & 2 the pour of  
 3 4 god and 3 a good call and 4 a good  
 5 conscience and 5 the aschourence of  
 victrey

---

head 7 what he will gane that Concers see 1  
 2 3 honer and 2 greate spoules & 3 a Croun  
 4 5 and 4 a kingdom and 5 hetrenl Life and  
 6 6 for hever more, the hend

---

*Isah Chap 35 v 8 : And an highway shall be there  
 and a way & hit shall be called the way of &c*

---

the a bove text referes to the Glorues  
 times of the messiah in Regard to the  
 success, & puerety of the gospel—Mark,  
 the high & holey way is all one—in  
 [speaking

speaking from the text I may consider  
head 1 the fouling things and see 1 the high  
1 way, for the way of holiness see 1 in  
Regard of the hother of it Jesus Christs  
2 3 and 2 hit was he that founded hit & 3  
4 he that prepared it and 4 he that thought  
5 6 it and 5 he first walked in it and 6 hit is  
the high way for hit Leedes to heaven &  
Glory

head 2 the a bove way is a prohibited & a pro-  
prateaded way—hit is prohebited the  
unclen shall not pas ther in hor over it—  
1 1 hit dose not impley that ther is not a  
2 posebelety to walk ther in but 2 wile  
siners is in a coures of Rebelin theay  
3 cannot but 3 hit im plays a dificltey in  
4 the way for hit is a strate way but 4 hit  
is a propereated way for all the children  
5 of god & 5 such shall go ther in

head 3 the above is a pleane way see 1 reveld in  
2 3 Cripter and 2 the doctrin is plane and 3  
4 Exprence is plane and 4 the practses of  
5 the Saints is plane and 5 hit is planly  
6 tought & 6 hit is a way much freequented  
7 in all ages and 7 hif this way is hope  
[walk



---

8 walk in it & 8 hif a privelege im brace it  
 9 and 9 hif plane ounexcuseable all that  
 will not

---

*Acts Chap 11 v 23: Who when he came & had seen  
 the grace of God was glad and exhorted them all  
 that with purpose of hart that would cleave unto  
 the Lord*

---

the sirvents of god ware Cattred a brode  
 ouppon the percutioun of Stephen & theay  
 Reched Antioch & maney beleved in the  
 Lord jesus—win this ware made known  
 to the Chirch att jerusleam—theay sent  
 forth barnabas—who when he came &  
 had seen the grace of god was glad &  
 exhorted them all &c—What is ment by  
 1 2 the grace of god see 1 faver & 2 marcey  
 3 4 5 and 3 Love and 4 Salvation and 5 the  
 grace of god was sen in them in beleve-  
 6 ing the gospel and 6 in tarning from ther  
 7 idles to god and 7 he so the grace of god  
 when he hard them decleare how theay  
 ware brought to imbrace the truth and  
 8 8 so doth the preachers of gods word  
 [with

---

with the rest of the peapel see the grace  
of god whin his word makes a lasting  
impression ouppon the peapels harts and  
9 10 9 when Siners is a wakend & 10 mirners  
11 Comforted and 11 blevers Esteblished &  
12 12 whin belevers injoy the spirite & hits  
frutes & are fund oupright in hart & life  
13 and 13 when the word Ruens and is glo-  
reyfied & siners saved

---

head 2 he was glad—Reale menesters is the same  
theay Rejoyce more in the Salvation of  
one soule, then in the Largest benefit  
hor the greatest geiftes that can be hoferd  
1 hor given unto them, he was glad see 1  
that god had ben a mongest them and  
2 2 Tho he had not ben the henstrement  
3 for 3 a Reale servent of god will Rijoyce  
who hever is made yousefull to man kind  
4 and 4 he was glad, for ther was a prospet  
5 of more good bing doun and 5 he was  
glad that the kingdom of Saton did toter  
& that the kingdom of Christ was going  
to be set oup

---

head 3 he Exhorted them all, that with perpos  
[ of

---

of hart that they would Cleve unto the  
 1 Lord and see 1 he know the dangers that  
 2 they would be exposd to and 2 the  
 maney Enemeys they would have to  
 3 incountuer and 3 the ned they had of  
 devine helpe—ther fore Cleve to the Lord  
 4 5 and that 4 in prayer and 5 by faith and  
 6 6 pertecuerly in hevery time of triel and  
 7 8 7 in love to one a nother and 8 all of  
 you to the Lord & that with full parpes  
 of hart

---

### USE

1 1 you have Long injoyd greate prevlidges  
 2 2 his the grace of god dersrauble in you  
 3 3 be thenkfull for it unto the Lord your  
 4 god 4 see that you receave it not in  
 5 veane 5 but grow in grace & knoulidge  
 6 & Love 6 walk wordey unto all well  
 7 pleaseing 7 untall grace termneate in  
 Glorey

---

*Provs Chap 4 v 7: Wisdom is the princabel thing*

---

head 1 What is ment by wisdom see 1 the fer of  
 2 the Lord & 2 to depeart from henequtey  
 [and

---

3 4 and 3 hevenly hunderstanding and 4  
 Espeshly to know Christ who is the wis-  
 dom of god

---

head 2 Whey wisdom is the presenceable thing  
 1 see 1 for with out it we cannot be hapey  
 2 and 2 it apers the prenceable thing for  
 parentes to bring oup ther Children and  
 3 3 for Children to know how to beave to  
 4 ther parentes and 4 for masters to Rule  
 5 ther Servents & 5 for Serevents to serve  
 ther masters, not with Eye serves—but  
 6 with oup Rightnes and 6 for kings to  
 7 Rule Right and 7 for subjetes to obeay  
 8 & 8 for magestrates to detremen propley  
 9 in hevery Cause and 9 for husbends &  
 10 wifes and 10 for menestres to preache &  
 peapel to heare a Right & to profet that  
 god may be gloryfied in all things

---

head 3 Git therfor Wisdom see 1 you must be  
 2 made sencable of the want of it and 2  
 3 pray with humeletey for it and 3 with  
 4 5 ferver and 4 with faith and 5 seek for it  
 as for hed trisher in hevery a pointed  
 way till you find it

---

---

USE

- 1 see 1 If wisdom be so valouble how Rich  
honroble & hahey are all them that have
  - 2 it and 2 how pour & deskapabel & mes-
  - 3 rabel those that have it not and 3 have
  - 4 you it—keep it fast to the End and 4  
have you it not—git it.....
- 
- 

*Amos Chap 5 v 6: Seek the Lord & ye shall live*

---

- the profet Amos was sent by the Lord  
god to the Rebelous ouse of Isral to tell  
them of ther sin & wicked ness & the  
Concequence that would fole hif theay  
did not Repent & for Sake ther wicked  
ness & tern to the Lord—he therfor gives  
them a nother invetation in the words of  
my text—seek the Lord & yea shall live
- head 1 the foling things to be consederd see 1  
my text preaysuposes that Isral had Lost
- 2 the Lord which was sertnly true—for 2  
theyay had lost his worshop for theay
  - 3 worshopt hidles and 3 theyay had Lost
  - 4 the true knowlidge of god and 4 the Love
  - 5 of god and 5 the devine presence & per-
- [tection

---

6 tection of god and 6 them Evedences of  
 7 futer velesetey & glory for 7 theay had  
 ferveted hevery Right & titel to god

---

head 2 the Enveytation given—Namlly Seek the  
 1 Lord see in what manner and 1 in is  
 devine a pointment as drected in is word  
 2 3 and 2 that is by Repentence and 3 by  
 4 Supleation & prayer and 4 by faith and  
 5 5 that delegently & fervently tell god is  
 found

---

head 3 the incuregment given & the blessing  
 1 promest yea shall Live see 1 the gudg-  
 ments denunst shall be terend a Side  
 2 theay shall not ort you and 2 you shall  
 not dey by that dith I did not intend  
 3 you should and 3 you shall not dey  
 4 Etrenl for 4 you shall live in my ordences  
 5 for I will bles you in them and 5 Live in  
 6 the medest of deth and 6 Live in me &  
 7 I in you for 7 ye shall Live a Life of  
 faith in God her a bove all & in all and  
 8 throw all and 8 ye shall Live for hever  
 more for ye shall never dey

[USE

---

---

USE

see 1 have you losd god—o Conseder the  
 Concequenc that will folow hoif you do  
 2 not find im and 2 take in Curigement &  
 3 seek im for he will be found and 3 the  
 Blesing you will in joy hif you find your  
 Lord

---

---

*Heb Chap 6 v 19: Which hope we have as the  
 Anchor of the Soul both sure and stedfast*

---

head 1 know hope is a well grounded Expeation  
 with a patient Luking for the accom-  
 2 pleshment of gods promes and 2 this  
 3 hope keepes the Souel a Live and 3 hit  
 4 pueryefes the hart and 4 hit is a god  
 5 hope given by grace and 5 hit is an  
 6 abiding hope and 6 hit maketh not a  
 Shamed, but gives Curige

---

head 2 Why hope is Compard to an Anchor see  
 1 1 an Anchor is a good Stay to a Shipe  
 in a Sturem—So hope is to a blever in a  
 2 day of Truble and 2 a Anchor takes old  
 of Som thing out of sight—so doth the  
 3 hope of the Christon and 3 an Anchor  
 [that

---

that takes old of a Rock hor firm place is  
 made safe & keepes the Ship from bing  
 Reckt—so win hope is sentord in Christ  
 4 the Rock we are safe and 4 an Anchor  
 with out the Cabel would be of no youse  
 —so hope with out faith is of no youse  
 5 to the Soule and 5 an Ancher must be  
 Rightly Cast for advanege to the Shipe—  
 so hope must be cast with in the veale in  
 Christ

---

head 3 the grund of a Christens hope see 1 the  
 2 Love of god and 2 the dith of Christ &  
 3 4 3 is Reseraction and 4 is intershon and  
 5 6 5 the Covent of grace and 6 the fullness  
 of grace truserd oup in Christ of ous &  
 7 8 7 the marcey of god and 8 the oth of  
 10 god and 10 our Relation to god and  
 11 12 11 the pour of god and 12 the faith-  
 fulnes of god—god gave ous all this hope

---

*St Luke Chap 9 v 23: And he said to them all if  
 any man will come after me let im deny himself  
 & take up is cross &c*

---

head 1 hif any man will come after me, that is  
 (Will



- 
- Will be my descipels hor a Cristion, see  
 1 1 what is implied in bing a descipel of  
 Christ hit is to be a folourer of Christ  
 2 3 and 2 a blever in im & 3 to be a sufferer  
 4 with im and 4 to for sake all for im and  
 5 5 to be despised because of im
- 

- head 2 Such as are desceples hor will be such  
 1 must deney them selves see 1 not ther  
 2 Senceses in matter of fact nor 2 the Re-  
 nounceing of our Reason in Matters of  
 3 Relegeon but 3 a Willingnis to part with  
 all Earthley Comforts & worldly injoy-  
 ments Contrayry to the will of god &  
 4 for the sake of Christ and 4 deney our  
 5 selves of honers and 5 of pleshers and  
 6 6 of the frindship from father hor mother  
 hor aney hoder ner relation, hor houeses  
 & Landes Whin standing in the way of  
 Christ hor is glory hor our Comfort and  
 7 7 hour Lives must be parted with hif re-  
 quired for the sake of Christ
- 

- head 3 & take oup is Cross dayle and folow me  
 1 see 1 to Bare the Cross is to sufer freley  
 2 & cherfly & pachently and 2 daly wile  
 [the

- 
- 3 the Lord layes it ouppon im and 3 with  
 out wearenes for it will Bring a Croun—  
 the Romens malefacters Bore ther Cros  
 which theay did on, but hif we bore our  
 Cross & foley Chris dayle hit will bring  
 4 os to a glores hend for 4 theay that sufer  
 with im shall Reane with im for hever  
 more god grant it for Christs sake
- 

*Psalm the 34 v 19 : Many are the afflictions of the  
 Righteous but the Lord deliverith im out of  
 them all*

---

- head 1 I inquire who are the Rightous—observe  
 none are such by Natuer, for all are  
 1 siners see 1 such as are Rightoues are  
 2 saved from the guelt of Sin and 2 the  
 3 Love of Sin and 3 from the pouer of Sin  
 4 5 and 4 from the inbing of Sin and 5 saved  
 6 in to the Likness of god and 6 hit is  
 hevedent to all a Round them
- 

- head 2 what are the afflictions that the Rightous  
 1 met with see 1 is supstnces att times and  
 2 2 his name is Lost or Cast out as hevel  
 [and

---

3 4 and 3 in is famley and 4 in is bodey and  
 5 6 5 from wicked men & perfesers & 6 att  
 the wickedness of the wicked & the Car-  
 7 lesnes of the Children of god and 7  
 from the difrent dispencesations of god  
 provedences

---

head 3 the promes given but the Lord deleverith  
 1 im out of them all, see 1 he gives grace  
 2 to beare with them all and 2 pour to  
 3 Com throw them all and 3 faith to Live  
 4 a bove them all and 4 hope in Expeta-  
 tion of a deleverence from them all at  
 5 the Last and 5 a prospect of the dlever-  
 6 ence which dries ner and 6 a full per-  
 swashon that god will fullfil is promes in  
 7 them ouppon them & for them and 7 the  
 hease & joy & plesher and all that god  
 hath to give will be thers win deleverd

---

*Provs Chap 4 v 23: Keep thy hart with all dili-  
 gence for &c*

---

head 1 what ar we to ounder stand by the hart  
 1 It is the Seate of Life see 1 Naturel Life,  
 2 3 for 2 hit is the first that lives and 3 the  
 [last

---

---

4 last that dies—see 4 hit is the Seate of  
 5 Spiritule Life, for 5 the prinsable of Life  
 is firmid in it from ware all vitle Riligen  
 6 flowes and 6 the hart is a Reposetrey of  
 7 good hor bad for 7 hider god hor the  
 divel will be theare

---

head 2 keep they hart with dilegnce see 1 the  
 2 mind from vanety and 2 the understand-  
 3 ing from Errour and 3 the will from per-  
 4 versnes and 4 the Concens Cler of gilt  
 5 & 5 the Effections from bing inordinate  
 6 & set on evel objects and 6 the thotes  
 from bing imployd on bad subjects and  
 7 7 the wole from foling into the hands of  
 8 the Enemy and 8 with diligence Nomly  
 hevery havenew let nothing go in that  
 would hort, Nither aney thing go out  
 9 that is good 9 but keep it with watchfull-  
 ness & prayer & faith

---

head 3 for out of it are the Eshous of Life &  
 1 dith that is 1 hif thou do not keep it a  
 henemy will com in to they hort & dis-  
 2 honer but 2 hif thu keep it, hit will be  
 3 for they good & they glorey—for 3 hit  
 [hidx

---



---

hider will be deth hor life to the & that  
 according to they diligence by the grace  
 of god in not yousing hor yousing it then  
 hend keep it amen

---



---

*Colosians Chap 3 v 11 : But Christ is all in all*

---

head 1 Whey is Christ sade to be all in all see 1  
 he is the Bleoved son is fathers darlen &  
 2 2 he is the god of Admirachion & won-  
 der to the Angles for theay are is mines-  
 3 treng host and 3 he is the Saintes delight  
 4 5 and 4 his Children Comfort and 5 manes  
 6 desire and 6 the divels dride

---

head 2 how is Christ all & in all see 1 to the  
 2 sick he is a veshon and 2 to the pour he  
 3 is ther Riches and 3 to the Naked he is  
 4 Clothes and 4 to the weary he is Rest  
 5 6 and 5 to the trobled he is peace and 6 to  
 7 the dispised he is ther oner and 7 to the  
 8 Egrent he is Wisdom and 8 to the oun-  
 9 righteous he is ther Righnes and 9 to the  
 10 ounholey he is ther Cenctfation and 10  
 to the weake he is ther strenght and  
 [11 he

---

---

11 12 11 he is Life in deth and 12 he is heven  
in hell

---

head 3 to whom is Christ all in all, see 1 to im  
2 that ounes im and 2 to im that abeays  
3 im and 3 to im that comes to im and  
4 5 4 to im that beleves in im and 5 to im  
6 that worshops im in sperit & truth and 6  
to im that Acknouligs Christ in all is  
7 wayes and 7 to im that for sackes all for  
im & denies im self & takes oup is Cros  
8 & foles Christ and 8 to im that Luves im  
9 in all, & thru all, & a bove all—9 to such  
10 Christ is all & in all 10 are you the pers-  
sens make the inquerey

---

*Isaiah Chap 51 v 11 : Therfor the Redeemd of the  
Lord shall return and come to Zion &c*

---

head 1 I show who are the Redemd see 1 such  
as ware in Captivetey are set free and  
2 2 such as ware obresed are dleverd and  
3 3 such as ware Condemnd are pardned  
4 and 4 such as ware sould are Ransmend  
& Restord

[head 2

---

head 2 I show who is the Redeamer hor Rans-  
 mear see Namly Christ how hath he  
 Ransmend the Redemd & by what see  
 1 2 1 by is paneful life and 2 is ignomous  
 3 dith and 3 by the Shiding of is Blod and  
 4 5 by the sacrificise of im self and 5 by the  
 ofring oup of im self for ous men & our  
 Salvation

---

head 3 the sorow & morning the Redemd Ex-  
 prence here & from what & on what  
 1 account see 1 on account of siners trans-  
 2 grising gods Low and 2 of the disoner  
 brought ouppon god ouppon that ac-  
 3 count and 3 because of the slighting of  
 4 the ordinces of god and 4 because of the  
 disetseam of Christ & is word & mesen-  
 5 gers and 5 a mirning because of the  
 Eraverant beaveor in gods worshope and  
 6 6 because of the indefrence a mongst  
 7 perfesers and 7 because of the Back  
 slidings of so many from gods wayes  
 8 and 8 because of affliction theay labeour  
 ounder in themselves hor from others  
 but shall fle away

---

head 4 the promes theay shall Return to zion  
 [with

---

1 with singing & hever Lasting joy see 1 in  
 2 strength of god and 2 the faithfullnes of  
 3 4 god and 3 Love of god and 4 because of  
 5 a dlevrences from all here and 5 the  
 prospect of fesletay before

---

*Psalm CXLIX v 2 : Let Israel rejoice in him that  
 made im Let the children of Zion be joyful in  
 thee King*

---

head 1 who are israel see 1 such as have Resld  
 2 3 with god and 2 have perveald and 3 such  
 4 as have got the blesing and 4 such are  
 sircumeside in hart & oupright in Life

---

head 2 God made israel—that is in to isreal &  
 1 2 made im a New see 1 in word and 2 in  
 3 4 5 ded and 3 in thote and 4 in disire and 5  
 6 7 in knoulige & 6 in love and 7 in practes  
 & in privileges

---

head 3 such is the Children of Zion see 1 of  
 gods Chirch her which is cold Zion and  
 2 3 2 isirel is Children of the Chirch and 3 as  
 such a Right to all the benefets and  
 4 privliges of zion and 4 the Children of  
 (the



---

the zion a bove for that is ther home and  
 5 5 Risting place a bove in hiven

---

head 4 who is the King of Zion see Namly  
 1 2 Christ for 1 he saves and 2 defendes and  
 3 4 3 watches hover Zion and 4 he in Riches  
 5 Zion and 5 honers Zion with is presences  
 for he dwells ther

---

head 5 the Command given & that is Rejoyce &  
 1 be glad hor joyfull in ther King see 1  
 2 because of is gifts and 2 because of the  
 3 honer he hath confearde on zion and 3  
 because of the promes he hath given &  
 that is to Live & reane with im for hiver  
 4 4 o then Rejoyce with joy ounspeakable  
 5 & full of glorey and 5 be joyfull and  
 shout thou inabotent of zion because of  
 they Right

---

*Revelations Chap 14 v 12: Here are they that keep  
 the Commandments of God & the faith of Jesus*

---

1 the Commands 2 faith 3 who have  
 faith & keep the Commands 4 the Bles-  
 head 1 ing of such I do inquire who they are  
 [that

---

---

that keep the Commandments of god &  
the faith of jeus—and what gods Com-  
mand is & what the faith of jeus is and

- 1 see 1 Command is to love god with all
  - 2 our hart &c and 2 our Nibour as our self
  - 3 and 3 to sepparate from seners & com not
  - 4 nigh the ounclen thing and 4 to worshop  
god in spirit & in truth
- 

- head 2 what is the faith of jeus and see 1 to  
2 beleve he came from god and 2 that he  
3 is the truen mesieay and 3 that he is  
our Saveour & that ther is none besides  
4 im and 4 that he is the true god as well  
5 as man and 5 that all who do not beleve  
in im shall be Cirst
- 

- head 3 who are they that have this faith, & keep  
1 gods Commands see 1 they are they  
2 that resist Satens temtations and 2 deney  
3 themselves and 3 takes oup the Cross &  
4 folowes Christ and 4 over Comes the  
5 world and 5 are saved from all things  
6 that god hath for bidin and 6 they that  
sufers willingly & cherfully & patntley &  
7 Constntly and 7 keep gods command

[Namly

---

8 9 10 Namly watch & 8 pray and 9 fite and 10  
 11 12 Rund and 11 Restle and 12 streve and  
 13 13 are found in all gods ordnces to the  
 hend

---

head 4 the Blesing those are theay see 1 theay  
 2 Blest with gods presences her and 2 is  
 3 Cure in dith and 3 is aprebatation at judg-  
 ment and is presences & joy & Love for  
 hever

---

*Reve Chap 14 v 13: And I heard a voice from  
 heaven sang unto me write &c*

---

head 1 who are the ded in my text, see 1 such  
 as have ther life hid with Christ in god  
 inquiry what are theay did to I ancer  
 1 2 3 see 1 to plesher 2 to pride 3 to honers  
 4 4 to the Love of this present world with  
 5 6 all things ther in 5 to sin 6 to the Love  
 in respect of Expeting Life from it—but  
 all that are so ded are a Live for Christ  
 Liveth in them

---

head 2 I show how such diey in the Lord and  
 1 see 1 theay dey in younctey with im  
 [2 in

---

2 3 4 2 in peace and 3 in faith and 4 with  
 5 hopeful Blouming and 5 in peace with  
 6 all men & 6 theay dey in god the Spirit  
 Returns to im

---

head 3 the Blessedness of all such and see 1  
 Dith is blesed to them for hit fres them  
 from all ther Trobles & Sorows & gives  
 them a Rest from all ther Laber and  
 2 3 2 Dith is a blesing see 3 hit brings them  
 4 to a blesfull Etenety and 4 ther Blessed-  
 ness is from hens forth that is from deth  
 5 6 for hever and 5 with god & 6 the Sperit  
 7 says so and 7 ther workes shall fowley  
 8 them and 8 be Rewarded from god and  
 9 9 for he that gives a Cupe of Could  
 water to a discipel shall not Lose is  
 Reward

---

*Hebrews Chap 6 v 12: Be not slothful, but fol-  
 lowers of them who throwgh faith & patience  
 inherit the promises*

---

the a posteaal hath ben prouving that the  
 presthod of Christ is fore more Exelent  
 then that of Arans, & in the hend of the  
 H [forging

---

foreging Chap he Reprouves the hebrews  
 for ther dulnes in jugment, & Letel  
 grouth in grace & in the Chap out of  
 which I have Choues my text he coles  
 ouppon them to make advensments in  
 knoulige & grace & gives them Examples  
 head 1 to foule in my text, & see 1 A Cautionary  
 direction given be not Slothful, that is in  
 2 your duty in privit and 2 in famely  
 3 duty and 3 in atinding the ordinces of  
 4 god and 4 in hering gods word hor  
 5 Riding god word and 5 in Reprouving  
 6 Sin ware iver you are and 6 in Reliving  
 the destresed, in mind, bodey, or Estate,  
 7 and 7 be not timorous & faint harted  
 8 hor Remes & Negligent 8 but Actef and  
 vigrous

---

head 2 the greate duty Exorted to, be followers  
 of them who throw faith & patence in  
 1 &c see 1 follow them in conversation and  
 2 3 4 2 in practes and 3 in selfdeniel and 4 in  
 5 6 faith and 5 in hope and 6 in Curige and  
 7 8 7 in Love and 8 in all sufrings & triles  
 whatsoever hor from whom so hever  
 they Com

[head 3

---

head 3 what ware the promeses theay know  
 1 2 inearret see 1 victrey of deth and 2 from  
 3 4 futer pounement and 3 a Croun and 4  
 5 a Seat hor manchon and 5 a gingdom &  
 6 6 heaven wheare ther is fullnes of joy  
 7 & plesher for hever more 7 hif we folow  
 them we shall Like wise inirit the pro-  
 meses with them

---

*Hebrews Chap 11 v 16: But now they desire a  
 better kingdom, that is an heavenly—whearefor  
 God &c*

---

head 1 I inquire who they ware that disired a  
 1 better Contrey and see 1 Eneock and  
 2 3 2 Nhoa and 3 Abram & Isick & Jacob  
 4 5 and 4 All the partrarkes and 5 All the  
 6 7 profetes and 6 Apostals and 7 all the  
 8 marters and 8 All the Children of god in  
 all ages

---

head 2 what was this Countrey they Disired and  
 1 2 see 1 hit his a plenteyfull one and 2 hit  
 3 is a sittesfing one and 3 a plesent one &  
 4 5 4 a peaseabele one & 5 hit is a heavenly  
 6 one and 6 an Everlasting one

[head 3

---

head 3 whey do theay disire this beter Contrey  
 1 see 1 becase this is a dissatesfing one &  
 2 3 2 Aounpeaseabel one and 3 a Sinfull one  
 4 5 & 4 a deseatefull one & 5 a puleded one  
 6 7 and 6 Ciresed one and 7 a distroying &  
 8 damning one and 8 hit is one that will  
 9 be Distroyed & burent houpe and 9 be-  
 cause a Cristen hath no a bideing place  
 her, for is house is a bove

---

head 4 to all such god is not a shamed to be  
 1 coled ther god see 1 ther Creating god  
 2 3 and 2 perserving god and 3 perveding  
 4 5 god and 4 Coventing god and 5 Redem-  
 6 7 ing god and 6 gustfing god and 7 Sintfy-  
 8 ing god and 8 perserving & Living god  
 9 and 9 ther faithful never faling god

---

head 5 for he ath pervided a Sitey 1 strong 2  
 3 4 5 Rich 3 butefull 4 plesent 5 Durabel  
 6 7 6 Constant 7 hever Lasting

---



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*Colossians Chap 1 v 28 : Whom we preach warning  
 every man &c*

---

head 1 the object of ther preaching, namly  
 1 Christ see 1 the apostals & all Reale  
 [menesters]

---

menesters of Crist will preache im as a  
 profet to show pour Seners ther Lost  
 2 Estate and 2 to show them the way how  
 3 to be saved and 3 theay will preache im  
 4 the true way to god & glory and 4 ther  
 5 6 king & Saver and 5 ther prest and 6 ther  
 7 Advocate and 7 ther all

---

head 2 the manner of ther preaching & that was  
 in taching hevery man & warning hevery  
 1 man see 1 theaching hevery man the  
 2 nater of Repentence and 2 the nesesetey  
 3 of Repentence and 3 the Nater of faith  
 4 5 & 4 the afect of faith & 5 the Nesesetey  
 6 of faith and 6 of Holenes what it is &  
 7 how it must beaffected and 7 the Ne-  
 sesetey of it

---

head 3 the Strictnes of ther preching—in warn-  
 1 2 ing hevery man—see 1 of Sin & 2 the  
 3 nater of it and 3 the Efectes hit hath &  
 4 4 wat will be the hend of all that con-  
 tuney ther in

---

head 4 the hend of ther preaching—that theay  
 might persent hevery man perfect in  
 1 Christ jesus see 1 to be perfect is to be  
 [pardned]



- 
- 2 pardned hor borne a gane and 2 to be  
Senctefied & washed & made Clene and
  - 3 3 to be seperrated & set a part for god &
  - 4 to god and 4 such shall be in Christ and
  - 5 5 be persented to god at the Last
- 

*2 Corins Chap 5 v 20: Now then we are ambassa-  
dors for Christ as though God did beseech you by  
us we pray you in Christs stead be ye reconciled  
to God*

---

- god & man is not Reconesild, but att  
varence, for man made the breach & be-  
came an Enemy to god by wicked works  
and the Sener Remanes ounreconsild to  
god, & hevedent proufes is given by im
- 1 of the same see 1 his Enmetey & dislike
  - 2 3 to gods word and 2 his ordences and 3 is
  - 4 5 6 Name and 4 is ways and 5 is Cros and 6
  - 7 8 is mesengers and 7 is Spirit and 8 is  
commands and drictions
- 

- head 2 what is ment by Reconciliation see 1 that
- 2 2 partes be a gred and 2 that past def-  
rences and trispous be for given by im
  - 3 that Receaved the Rong and 3 that a
- [Renewing

Renewing of former frindship & younen

4 take place and 4 all discontent & dislike  
5 be birid in oblivion for hever and 5 the  
two to be com as one

---

head 3 the a bove Reconsilatton must be brought  
1 about by Christ jesus and see 1 he hath  
2 don it by is Deth & pashon for 2 he hath  
3 pade the prise and 3 sitesfid justes and  
4 4 don the will of god & in im god is will  
5 pleasd and 5 he hath opend the way to  
god for ourselvs

---

head 4 the Love of god by Crist & in Crist for  
he beceaches you by us & we in Crists  
stade pray you to be Reconseled to god  
1 2 see 1 by is Love and 2 by is for barence  
3 4 and 3 by is diing and 4 by is Rising and  
5 6 5 by is interseshon and 6 by is word &  
7 Spirit and 7 we pray you for your soles  
8 9 sake and 8 your bodes sake 9 for your  
10 frends sake 10 for the gospel sake and  
11 11 for Crists sake

---

*Geneses Chap 7 v 23 : And Noah only remained alive  
& they that ware with him in the Ark*

---

the flud is one of the greatest & most  
[terribel

---

terribel & most afoul Events whe find  
 Recorded in Cripter, hor hestory, for hit  
 swept a way all mankind, Except 8 per-  
 sons, and with them the memery of all  
 things that had hever been transacted in  
 the world Except what holy Cripter have  
 perserved the Account of Noah & them  
 with him is wordey of our notesh, and  
 head 1 see the foling things what are we to oun-  
 1 derstand by the ark see 1 a vessel and  
 2 3 4 2 a Cofer and 3 a house and 4 a shelter  
 5 hor hiding place and 5 a Saf Refuge  
 such was Noahs Ark to im & all that  
 6 ware with him and 6 the Sacred Ark had  
 in it the 2 tabels of ston, which had the  
 Commandments on them hor the morel  
 Law & the pot of manna & Arens Rod  
 7 & the 5 bouks of moses, know 7 Noahs  
 Ark and the Sackered Ark was tipeckel of  
 Christ the true Ark of the heverlasting  
 8 Covent for 8 he will bare the Carracter  
 Sperituly has Noahs Ark did tempreatly  
 9 9 and as thease valubel things ware in  
 10 the Saeackered Ark 10 so all Riches is  
 in Crist the true Ark

[head 2

---

head 2 Noah was in the Ark, with the Res of is  
famely, & the difrent kinds of Creaters  
1 god Commanded im to take see 1 ther  
2 was a douer ther in to Enter and 2 hait  
3 stud hopen and 3 hit was fre of Acces  
4 and 4 A Envetaten was given for them  
5 to com in and 5 a warening given of the  
6 Concunce of Not Coming and 6 hit only  
stud hopen for a time for god Shut im  
7 in, & then no more Entrence know 7  
Christ is the Ark & the douer of marcey  
is hopen to all that will com—o Com  
then all the world, Com Siner thow but  
8 8 what is it to be in the Ark hit is to  
9 beleve in him 9 & the moment a Siner  
belevs in Christ that moment he Enters  
10 in to Christ for 10 he hides him self  
ther and will find Christ a safe Refuge  
and hiding place, as Noah did in the  
Ark

---

head 3 the Concunce of bing in, & not bing in  
the Ark. Noah and them with im is safe  
1 & Remanes a Live see 1 in the hopening  
2 of the wendes of heaven and 2 in break-  
ing oup of the fountans of the great  
[deep

---

3 deep and 3 in the gatgring to gither of  
 such an aboundences of whaters when  
 4 Rising to such a hofull flud and 4 Safe  
 in the midst of such a terobel dulegue  
 5 see 5 so will all them that are in Christ  
 6 7 6 for theay will Remane safe 7 whin the  
 8 Sun will not shin 8 and mune hide its  
 9 10 light 9 and Stares fall 10 and pours of  
 the hevens shakes & the sine of Christ  
 11 a pers and 11 im self will com in or with  
 Clouds and the world all on a blaze but  
 12 12 thay that are not in im will be Like  
 the peapel in Noahs day when the  
 whaters came see them Runing to the  
 ark but to late the dour is shut & see  
 them at the tope of tres and houses &  
 muntens Like frited Shepe & all swept  
 away so shall the wicked.....

---

1 of *Peter Chap 1 v 3 & 4: Blessed be the God  
 & Father of our Lord jesus Christ which accord-  
 ing to his abundant &c*

---

head 1 the benefeit Declared & that is we are  
 1 begoten a gane, see 1 boren a gane and  
 2 3 2 made New Creaters and 3 Converted  
 [and.

---

4 5 6 and 4 pordend and 5 washed and 6 Re-  
 7 newed and 7 Adopted know all the a  
 bove meen the same thing

---

head 2 the hefeacet hof the Blesen Reseaved &  
 1 that is hope a Living hope see 1 hope  
 is a will grounded Expeation of the ful-  
 2 felment of god's promes and 2 hit puerey-  
 3 fies the hart and 3 hit maketh not a  
 4 shamed and 4 hit is anabiding hope and  
 5 6 5 hit is a good hope and 6 hit is a Living  
 hope and henters heaven wher our for-  
 roner is gon

---

head 3 the hend of bing begoten agane to a  
 good hope & that is, that we might enjoy  
 1 an inheritance incorruptible &c—see 1  
 the Cristens inheartance is in heaven  
 2 3 and 2 hit will not be Corrupted and 3  
 4 Nither defiled and 4 hit will not fade  
 5 away and 5 hit is Resereved hor Lade  
 oup Safe ware none can take it from ous  
 6 and 6 hit is in heaven ware we shall  
 enjoy it for hever—for it is ther for you

---

head 4 the Cause of all the a bove Blesings  
 1 Reseved and see 1 the spring, god the  
 [father

---

2 father of Crist and 2 the Rise of that  
 spring and that is aboundent marcey and  
 3 3 the meretouse Cause hor meanest of all  
 is Crist's dith & Risereshion from the  
 dead god blesouses ous for that

---

head 5 god hath to be Blesed for what he hath  
 1 2 3 don for ous see 1 in word 2 deed 3 thote  
 4 5 4 in all placeses and 5 oupon all occau-  
 6 7 8 shons 6 in Life 7 in deth 8 to all  
 Etrenetey

---

*St Matt Chap 19 v 27: Behold whe have left all  
 and have foled the what shall whe have therfore*

---

whe have a Convershon betwext our  
 Lord & a Rich young man—he wanted  
 to know how hor wich way to be saved  
 —Crist bid im sell all he had & give to  
 the power and folow me & thou shall have  
 trisher in heaven but he would not, he  
 want a way soroful, our Lord takes an  
 acashon from im to show how hardly  
 Rich men will henter heaven—but the  
 disepels of Crist bing Sencabel that thay  
 had left all for im, peter hancers for them  
 [all

all in the words of my text behold we  
head 1 have Left all—Inquirey who they are  
1 that have Left all and see 1 such as are  
depeley a weackend & made sencabel  
2 of ther danger and 2 hem that Repentes  
3 as in dust & asheses and 3 the seekeng  
4 sener and 4 the belever & Renewed man  
5 and 5 the holy man

head 2 what is it that such have Left see 1  
2 3 plesher and 2 honers and 3 Richeis and  
4 5 4 ther sinfull companens and 5 ther sin  
6 & foley and 6 the sirves of Saten and  
7 7 ther houn hease & all that is sin

head 3 & whe have foled the—how & in what  
1 2 manner see 1 in shame and 2 in poyrtey  
3 4 and 3 in peurcutiōn and 4 in weareness  
5 6 and 5 in honger & thirst and 6 in all  
thine afflictions & temptations & distress  
7 and 7 in all thy joys and honers and  
comforts and delights

head 4 the question put to Christ, what shall we  
have ther fore—for thou promest the  
1 young man much—I hancer see 1 trubla-  
2 3 tions and 2 perscutions and 3 maney  
[triles



---

4 triels but 4 you shall have Crists grace  
 5 6 7 and 5 his pouer and 6 is Love and 7 is  
 8 9 Spirit and 8 joy and 9 my prisence in  
 10 11 Life and 10 Suport in deth and 11 my  
 12 smile in judgment and 12 my Compeneay  
 to all Eterenetey a Croun & kingdom &  
 glorey for hever

---

*Acts Chap 2 v 39 : For the promise is unto you &  
 to your children & to all that are afar of ever &c*

---

head 1 I inquire into the Carracter & present  
 state of mind of the persones St peter  
 a dreseses im self to—with you—and see  
 1 1 theay ware not Acquainted with the true  
 2 god and 2 Nithire with is sun jesus Crist  
 3 4 for 3 theay had Crusefied im and 4 for  
 theay would not have im to Rene over  
 5 them this ware ther Caracters but 5 Now  
 theay ware made Sencabel of ther foley  
 & sin & wickedness in Rejecting and  
 6 Crusefing Christ and 6 theay ware con-  
 7 venest and prect in the hart and 7  
 theay seed them selves in a lost, Ruend,  
 undon Condeshon Ridey to sink in to  
 8 Hill and 8 from a sence of the same  
 [theay

---

they in sorow & grefe & in a masement  
and fright sade what shall we do—god  
prick hevery sener her to day that they  
may Crey hout in the same maner

---

head 2 the incuregement given by the Apostal to  
them—the promes is ounto you—what  
ar we to ounderstand by the promes see  
1 2 1 Remeshon of sin and 2 the holey gost  
3 hor the spirit and 3 this spirit will be a  
4 5 spirit of Light and 4 of Life and 5 of  
6 7 knowlige and 6 of zeal and 7 of holey  
8 9 fear and 8 of Counsel & wisdom and 9  
10 11 of power and 10 of Love and 11 of faith  
12 & pacshons and 12 hit will be a quicking  
sinctefing spirit

---

head 3 the Extensfenes of the promes 1 not  
2 only to them but 2 to ther Cheldren and  
3 4 3 to all that are a fare of and 4 to all  
5 that god shall Call and 5 the Call is to  
6 all the world 6 o com siner thow it is  
for the

---

*Gala Chap 5 v 1: Stand fast therefore in the liberty  
wherewith Christ has made us free &c*

---

the a postal had been prouving in the  
[fore

---

fore going Chap ther justefeaction by  
 faith with hout the works of the Law  
 & likewise of the fredom hor Liberty  
 they had ganed therby throw Crist for  
 he had made them free in my text he  
 Exortes them to keep it fast see ther

head 1 sirvile Condishon & Bondege they ware  
 1 in before ther fredom & 1 ther Bondege  
 constested in the vast Number of Rele-  
 gous Rights & seromoneus as days and  
 2 weckes and munths and yers and 2 in  
 the multuedes of sacrefieses they had  
 3 dayely to hofer and 3 of ther puerfeac-  
 4 tions & washings and 4 of distcions of  
 5 Clen & ounclen meates and 5 of Rights  
 and Soremonues at ther marigus & birels  
 to bed and bord to home and a brode  
 to blowing ane sowing and Reaping and  
 6 6 all mankind is in bondag to Sin and  
 7 Satan and ther oun Lusts and 7 ounder  
 the Curs of the Law

---

head 2 ther hapey Leberty and fredom from  
 1 bondage see 1 from Ceromonel bondge  
 2 and servuted and 2 from the Curs of the  
 3 Law and 3 from all that operest them  
 [and

---

4 and 4 so is hevery belever set free from  
 sin and Satan and 5 from ther Captevetey  
 6 & throidom and 6 from gilt & Condem-  
 7 nation with in and 7 hit is by Crist he  
 hath mad os fre by is abedince & deth—  
 for he is the hend of the Law to all that  
 beleve, he hath fulfeld all Rightusnes

---

head 3 the Cristions duty—stand fast, see 1 be  
 2 3 not in tangled with sin 2 nor Satan 3 nor  
 4 5 the world but 4 stand in faith and 5 in  
 6 7 hope and 6 keep in Love and 7 stand in  
 god & for god to the hend

---

*Daniel Chap 7 v 9 & 10: I beheld till the thrones  
 were cast down & the Ancient of dayes did sit &c  
 v 10: A fiery Stream &c*

---

head 1 1 I beheld in my vishen I marked well—  
 2 till the thrones were cast down see  
 1 2 1 All Enemies and 2 all opposite powers  
 3 for 3 All of them ware destroyed

---

head 2 & the Ancint of daycs did Sit see 1 god  
 2 3 the father hor 2 god the Sun for 3 he is  
 4 the funton of divine Essence and 4 he

---

---

5 will gudge and 5 will punech all tyrannical Empires & wicked Nashons and  
 6 papel and 6 he will delever all is papel  
 forom ther opereshons Rage & males

---

head 3 whose garment was whit as snow see 1  
 Noting the unspotted Rightousness of  
 2 Christ and 2 the justicenes of is proceed-  
 3 ings and 3 that to Saint & Siner

---

head 4 & the hair of his head Like the pure woof  
 1 2 see 1 Noting is Eternetey and 2 his bing  
 3 4 omneshent and 3 Omnepent and 4 om-  
 nrepresent Eternel god

---

head 5 his throne was like the fiery flame see 1  
 Noting the Sertenty of is judments  
 2 ouppon the wicked and 2 the swiftnes of  
 3 4 them and 3 the Severety of them and 4  
 the duration of them

---

head 6 & is wheels as burning fire see 1 the  
 Revelautions of terments of the damd  
 allwayes Rouling Round Like a wheel  
 2 3 2 ther will be no hend for 3 theay will  
 be for hever

---

head 7 A fiery Stream issued & came forth from  
 [before

---

---

1 before him see 1 the Spedey Execution  
 2 of is judgment and 2 for the terer of the  
 3 wicked and 3 the joy of the Rightous

---

head 8 thousand thousands ministered unto him  
 1 see 1 the Charets of god are 20 thousand  
 2 and 2 heven thousands of Angels is  
 with im

---

head 9 & ten thousand times ten thousand stood  
 1 before him see 1 All.....

---

---

*Phil Chap 2 v 5 : Let this mind be in you which  
 was also in Christ Jesus*

---

head 1 what was the mind of Christ—know in  
 the Strictst sence of the words none  
 knows the mind of god—for who hath  
 found it hout by all is Searching—but  
 we may know what he hath ben pleasd  
 to Reveale hor make known unto ous  
 1 see 1 is mind was (& is) a Loving mind  
 2 3 and 2 an humbel mind and 3 a meek  
 4 5 mind and 4 a pashent mind and 5 a  
 6 Sufring mind and 6 a Constant mind &  
 7 8 7 an Actef mind and 8 a pasef mind and  
 [9 a

---

---

9 10 9 a pewer mind and 10 a forgiving mind  
11 & 11 a unchangable mind

---

head 2 the diferent Efecets of having and not  
1 having the mind of Crist in ous see 1  
them that have it god is gloreyfied and  
2 2 the Chirch of god is strinthened and  
3 4 3 Christ is will pleased and 4 the gospel  
5 a dorned and 5 belevers Comfeted &  
6 Edefied and 6 the Carles Lukewarens  
pofesed a shamed hor stired oupe and  
7 8 7 the hepecrite Confunded and 8 Siners  
9 Convenst and 9 theay them Selves injoy  
peace & Comfort

---

head 3 them that have not the Efecet is see 1  
2 god is disonered and 2 the Chirch is  
3 weackend and 3 Christ is not will pleasd  
4 5 and 4 belevers is discureged and 5 hiper-  
6 crites is will pleasd and 6 the wicked is  
7 strinthend and 7 the divel Reanes and  
8 8 theay have no peace

---

head 4 the Exartion Let the mind of Crist be  
1 2 3 4 in you 1 seek it 2 git it 3 hold it 4 and  
that to the hend

---

*Genesis Chap 5 v 24: And Enock walked with  
God*

---

the Lord hath faverd ous with is will  
 Consarning ous & what he would have  
 ous to do, & that is to walk with im as  
 head 1 Enock did see 1 what is im plide to  
 privous walking with god I hancer, we  
 2 must be a quinted with im and 2 we  
 3 must be reconsiled to im and 3 a greed  
 4 with im and 4 Com ounto & follow is  
 drictens hor steps

---

head 2 the maner or Nater of our walking with  
 1 god and see 1 have a sence of is prisence  
 2 3 and 2 Reverance im and 3 Love im and  
 4 5 4 obeay im and 5 Convers with im and  
 6 7 6 keep ner im and 7 walkin the same  
 8 way and 8 have an hey to the same  
 9 10 things and 9 walk humbly and 10 have  
 11 a dependence on god and 11 walk Bey  
 12 the Spirit and 12 walk by faith

---

head 3 the Blessedness of walking with god and  
 1 2 see 1 all such is hapey and 2 honerhobel  
 3 4 and 3 safe and 4 will be with God for  
 hever



---

*Luke Chap 1 v 33: He shall Reign over the house  
of Jacob for ever & of his kingdom &c*

---

head 1 Christ is a king, see 1 by Conquering,  
2 his & his Childrens henemeys and 2 such  
as would not abay Namly the divel and  
3 4 5 3 the world and 4 dith and 5 hell and  
6 7 6 the grave and 7 he distroyes ther in-  
8 word henemey of is children and 8 he  
Remouves Burdensom taxes—that is the  
Searomonel Law

---

head 2 hover whom he Reanes, Namley the true  
blevers

---

head 3 the Nater of is kingdom, hor maner of  
1 his Reaning see 1 in Rightousness and  
2 3 4 2 peace and 3 joy and 4 in hor by the  
5 holey ghost and 5 he is worshoped and  
6 7 8 6 he is obed and 7 dilighted in and 8 he  
is followhed

---

*Jeremiah Chap 22 v 29: O earth earth earth her &c*

---

head 1 how man Resembles the Earth and see 1  
1 E is fare from heaven, so is man 1 in the  
2 Respect of divine knoleg and 2 Love &  
[3 holey

---

---

3 4 3 holey fear and 4 of Spiritul Worshope  
5 and 5 of Adrashon

---

head 2 the Earth hath its dependence upon the  
1 heavens for see 1 did not the Rane  
2 whather hit and 2 the Sun Shine oupon  
it how dark & baren would it bee and  
3 3 heven so is man baren & ounfrutefull  
4 and 4 darke & Confuesd

---

head 3 Earth terns to the Earth as its proper  
senter for hif you fling up a pes of Earth  
hit will fole to the Earth a gane so will  
1 man till changed see 1 he is senchul and  
2 3 4 2 Earthley and 3 divelesh for 4 he that  
is hafter the flesh minds the things of  
the flesh

---

head 4 those things which are fed & Nershed by  
the Earth are Earth & we see go to  
Earth a gane—so the bodes of men see  
1 1 for theay ware taken out of the Earth  
2 and 2 theay are feed by the earth &  
3 4 3 will Return ther a gane for 4 Earth  
5 6 he was and 5 Earth he is and 6 unto  
Earth he shall Return

---

head 5 all such as are so Earthly minded are in  
[1 deth

---

1 2 3 4 1 deth 2 darkness and 3 Guilt and 4 pol-  
 5 loution & 5 must be saved & Redeamed  
 6 hout of this state and 6 the word of the  
 Lord is to them for that hend in is word  
 7 8 and 7 by is Gospel and 8 from is profetes  
 9 10 & mesengers & 9 throw is Spirit and 10  
 in is provedences of marcey & justes in  
 prospers & Advers Serkstancemses

---

*Isaiah Chap 61 v 1: He hath sent me to bind up  
 the broken harted & to proclame Liberty to  
 captives &c*

---

head 1 I, do, inquire who those are & to whom  
 they are in bondig to that Christ came  
 1 to Redeam hor dliver see 1 hevery Carnel  
 2 Siner is one and 2 is in bondige to Satan  
 3 4 5 and 3 to Sin and 4 to the Law and 5 to  
 6 Deth and 6 to gods Rath for they will  
 fell it hit without helpe

---

head 2 how they ware brought ther in see 1  
 som who ware in bondage ware onc free  
 2 so ware our first parents and 2 som is  
 brought into bondage by bing the of  
 3 Spring of slaves so is man and 3 som by  
 [the

---

the pouer of a Enemey so is man and  
 4 4 sum by Eluerments the pirit puts out  
 fore Colers

---

head 3 the Natuer of bondage and see 1 Sum  
 persons win taken is Stript Naked, so  
 2 was our first parents and 2 sum are cast  
 into presen & have a Cruel keeper, so  
 3 have Siners and 3 sum are bound with  
 iron Cheanes, so are all siners in Cap-  
 4 tivetey and 4 that they are bound with  
 5 is the band of an hard hart & 5 a nother  
 6 band is igrences & 6 a nother is unbleif  
 7 and 7 sum are sorley wounded so is all  
 8 siners but 8 the Captivetey of the bodey  
 is only Extrenl but the Soule internal and  
 9 9 the bodey may be Redemd with money  
 10 the Soule cannot and 10 deth fres the  
 11 bodey but not Soule and 11 man is sen-  
 sabel of is Cap—but not with the Soule

---

head 4 bey what meanes may a siner be set fre  
 1 2 see by Christ & that 1 by Ransom 2 by  
 3 4 5 Conquest 3 for ous 4 in ous & 5 fredom  
 6 7 he gives from gilt and 6 filth & 7 pouer  
 of Sin & from punesment of sation and  
 8 9 8 the Law & 9 the fer of deth & hell

[Romans

---

*Romans Chap 8 v 34: Who also maketh intershon  
for ous*

---

head 1 he intersedes for seners at Large, Spare  
 2 them this yer all so and 2 for parden of  
 3 penitent seners and 3 for the preservea-  
 tion of is Children in all ther temtations  
 & affections, holey father keep throw  
 4 they name and 4 for Sentefeachion  
 5 Sentefey them throw they truth & 5 for  
 a Closer yunion of is peapel with god  
 6 that they may be one with the and 6  
 7 for the Consolation and 7 for ther hever  
 Lasting glorey

---

*Psalm the 104 v 34: My meditation of him shall  
be swet*

---

head 1 no person can propley medtate on god  
 1 2 but 1 he that Loves im and 2 he that  
 3 wants hor is intrested in im and 3 that  
 wants to be with im

---

head 2 such a one Like the Salmest finds it swet  
 1 to medeteate on god 1 on the works of  
 2 3 nater and 2 provedence & 3 Redemption  
 4 and 4 on the promest Blesings of the  
 [New

---

---

5 New Covent and 5 of the meracles  
 dleverences of is Children in all Ageus  
 6 7 and 6 of Life in deth and 7 of heven in  
 8 hell and 8 of glorey

---

head 3 1 the seetes of divine medetation fare  
 2 Excedes any thin in this world and 2 git  
 your harts propley ingiged with god &  
 Like the Salmost you will find it swet &  
 3 3 Let os proper vaues of god & keep our  
 4 minds fixt oupon im and 4 all of you  
 have stated times of medetation in pert-  
 cler & as often as posabel

---

*Revel Chap 21 v 25: For there shall be no night  
 there*

---

head 1 what are we to ounderstand by the night  
 1 in my text I anser 1 Negetfley not the  
 darkness of the hevening when the  
 2 Shades is Com hover us but 2 bosatfley  
 3 is ment percuetion and 3 the dividing of  
 4 gods children one from a nother and 4  
 5 6 Banement & 5 impresenment & 6 Deth  
 7 8 9 and 7 bovertay and 8 Distris and 9 Aflec-  
 10 11 tions and 10 Cross provedenceis and 11  
 12 temtations and 12 perls

[head 2

---

head 2 but what are we to ounder stand by thee  
 place ware there shall be no Night I  
 1 anser 1 Negefetly not jeruslam be Lough  
 2 2 not aney sitey hor towen hor place,  
 3 person hor thing but 3 I anser posetfley  
 is ment the new jersauleam a bove and  
 4 5 4 the pales of Angles & god & 5 heaven  
 6 hor mount Siom and 6 the Sitey of god

---

head 3 in the a bove place ther shall be no  
 1 2 night that is 1 no perscution 2 no part-  
 3 4 5 ing 3 no deth 4 no affecteon 5 no poverty  
 6 7 8 and 6 no disepointmints 7 no sorow 8 no  
 9 10 11 pane 9 no temptions 10 no darknes 11 no  
 12 afflictions and 12 no want of aney thing  
 for ther is fullnes of joys for hever more

---

*1 Thessal Chap 5 v 23: & The very god of peace  
 Sanctify you wholly &c*

---

head 1 what har we to ounder stand by the  
 apostles prayer, for the Thessala, to be  
 1 senctefyed see 1 senctefation mens to be  
 2 3 sepereated and 2 to set a parte and 3 to  
 4 be Clensd from all ploution and 4 for  
 soule & bodey to be devoted to the Lord  
 [and

---

5 and 5 Sencetefation takes place win a  
 6 soule is jeustefeyd and 6 hit it is a grade-  
 7 well work, but 7 Enstantanous I will be  
 thou clen

---

head 2 how are we to a tane to this Blesing and  
 1 2 see 1 be sensabel of the want of it and 2  
 of the nesetey of hits a Complishment  
 3 in hoder to henter heaven and 3 pray  
 4 henerestley to god for hit and 4 pray in  
 5 faith and 5 never Rest till god give it  
 6 you & 6 win you have attaned to hit hold  
 it fast be persereved in puretey of mind

---

head 3 the Reason ye the a postal so heren they  
 1 prayes of the blesing is 1 for ther oun  
 2 peace & joy and 2 for the glorey of god  
 3 and 3 for the hedefecation of hoders and  
 4 4 for the comfort of the Chirch of Christ  
 5 and 5 that theay might be found Redey  
 6 hat Christs Coming and 6 for ther hever  
 Lasting hapeness & felesetey

---

*Genesis Chap 24 v 58: Wilt thou go with this man  
 & she said I will go*

---

intere- habraham the farther of the faithful may  
 [denote



---

duc-        denote god the father, & Isaac was a tipe  
tion        of Christ, & abraham Servent a tipe of  
             gospel menesters—I com to the text &  
             Speake in the foling maner and see

head 1    1 this man—Isaac was of a Noble Ex-  
             2 traction, so was Christ and 2 Is was very  
             3 butey full, so is Christ and 3 Is was very  
             4 Rich, so is Christ & 4 Is was an onley  
             5 Sun, so is Christ and 5 Is was honer-  
             6 hobel, so is Christ and 6 Is had greate  
             7 attendences, so hath Christ but 7 Is was  
             onley a man, but Christ was and is god  
             8 and Is died, but Christ Lives for hever  
             more

---

head 2    the benefetes & hadveanteges a Rising to  
             all them that goes with Christ and see  
             1 2 1 they are kindly Reseved 2 Lovengley  
             3 4 hentertand 3 Richley perveded for 4  
             5 6 see they delited in 5 inreched 6 butifeyd  
             7 8 7 watchfuley atended 8 have is Com-  
             pany for hever

---

head 3    inquirey will thou go see 1 will thou  
             2 3 Renounce all 2 for sake all 3 Reseave  
             4 5 6 him 4 Cleve to im 5 o bay im 6 Love  
             7 8 im 7 folow im in all throw all—8 i will

[ *Proverbs* ]

---

*Proverbs Chap 23 v 26: My Son give me thine hart  
& let thine &c*

---

head 1 whom doth god call sons—see 1 not  
 2 barely those Created by him nor 2 those  
 3 that is perserved by im nor 3 those that  
 4 is Clothed & feed by im but 4 such as are  
 5 begoten by im and 5 such ass are per-  
 6 tackers of is nateur and 6 such as are a  
 7 dopted & 7 such ass bare is Likness &  
 8 imige and 8 such as a bedentent

---

head 2 what is ment by the hart bing given to  
 1 god see 1 not that citidale of flesh &  
 2 Blood but 2 the whol volum of the mind  
 3 4 as 3 the will and 4 the hunderstanding  
 5 and 5 the affactions all thease to be  
 6 Resind to god 6 for ther is danger of  
 gods Children giving ther hartes to sum  
 thing hels

---

head 3 the Exertation given, lit theyn Eys hob-  
 1 searve my wayes see 1 the butey of  
 2 3 them 2 the plesher of them 3 the honers  
 4 5 of them 4 the Reches gand in them 5  
 6 the saftey of them & 6 the glores Re-  
 7 seaved at the hend of them—7 o then  
 [give

---

---

give god they hart |& obsearve is wayes  
& go ther in

---

---

*St Matthew Chap 7 v 7: Ask and it shall be given  
you seek &c*

---

head 1 what ar we to seek I hanser, 1 for for-  
2 gevenes of Sin & 2 for holnes & pueretey  
3 4 & 3 for hestabliishing grace and 4 seek  
5 thease things by faith & prayer & 5 till  
you find

---

head 2 what ar we to Ask for see 1 for more  
2 3 wisdom and 2 for mor power and 3 for  
4 5 mor faith & 4 for mor Love and 5 for  
6 mor Corrige & fortuede & 6 for mor Life  
7 8 and 7 for more Liberty and 8 for mor  
9 10 puritey and 9 for mor stringth & 10 for  
11 mor of is prisences and 11 for mor zeale  
12 and 12 in a word the way to zion

---

head 3 the promes given by Christ Namly theay  
that Seek shall find—& they that Ask  
1 shall Receave see 1 Christ came for that  
2 hend 2 god is willing to bles for the sake  
3 4 of is Son 3 the Spirit strives 4 the word  
[invites

---

5 6 invites 5 the preachers Call 6 & Christ  
 7 hath promest 7 o then see to day & Ask  
 know & the blesing is yours

---

*St John Chap 16 v 8 : & when he is come he will  
 reprove &c*

---

hour Lord in this and the perseedng  
 Chapter his Comforting his Discepiels,  
 a ganest the Day of Triel, & Times of  
 percuetion for ther incuerigement he  
 promeses them the holey ghost hor the  
 Spirit, for he saith that the Spirit should  
 take of the things of my fater & show  
 them to you—& the same Spirit shall  
 head 1 Reprove the world of Sin &c & 1 what  
 hare we to hunder stand by the world—  
 I hanter, the Suns & Doters of Adham  
 2 that are in thear sins & Blod for 2 the  
 3 world by sin knows not god and 3 the  
 whole world Laieth in the harms of the  
 4 wicked one and 4 the world is at anmity  
 5 a ganest god & 5 the world by wisdom  
 knows not god

---

head 2 what is the sin of the world—I hanter  
 K [ounbelefe

---

ounbelefe—theay beleve not on me—what  
 1 is unbelefe see 1 hit is a bare ware by  
 the hart of the Siner is kipt Shut a  
 2 ganest all divine Revelation 2 will not  
 3 beleve Christ 3 nor his mesengers and  
 4 5 4 nithire is word 5 nor is Spirit

---

head 3 the Efectes of ounbelefe see 1 such as a  
 2 3 4 Conseated man 2 Decevead 3 Carles 4  
 5 6 hard 5 hunder the Curs 6 Liabobel to be  
 Damned

---

head 4 the promes given the Spiret 1 to Shine  
 2 3 4 2 Reprove 3 he a siner 4 the Concurrence  
 4 of Remaning so 5 a Comforting Speret

---

*Hebrews Chap 12 v 2: Looking unto jesus*

---

Riligeon Sumtimes is Compeard unto a  
 Race & the Runers in the Race is Ex-  
 posd to maney Letes & endrences in the  
 way ther fore it is Expedent for them to  
 take the hadveise of St pole in the words  
 of my text—Looking unto jesus—see the  
 head 1 foling thinges from them—1 what is it to  
 1 Look to jesus & 1 to Looke unto jesus  
 impleyes the taking im for the object of  
 [our

---

our Sence behold the Lamb of god &c—  
 2 and 2 to Looke is to medetate & think  
 3 ouppon im and 3 to Looke is to beleve  
 4 on im and 4 to Looke is to hope in im  
 5 6 and 5 to Look is to folow im and 6 to  
 Look is to Lieve unto im

---

head 2 what ar we to Look to jesus for see 1 for  
 2 3 Light and 2 for wisdom and 3 for pardon  
 4 5 and 4 pour & strength and 5 for holenes  
 6 & pouerety and 6 for joy & Comfort and  
 7 8 7 for peace & pachence and 8 for sence-  
 fied youse of all gods despencciations and  
 9 9 for Safe gard & delevrences from hevery  
 10 thing that is hortful and 10 for heaven  
 & glorey & felesetey

---

head 3 the Exertation Look unto jesus know 1  
 2 far a prisent bleseng 2 for futer Comfort  
 3 and 3 for hever Lasting Glorey

---

*Isaiah Chap 48 v 17: Thus saith the Lord thy  
 Redeemer the holey one of israel I am the Lord  
 they god which teacheth thee to profet which  
 leadeth thee by the way that thou shouldest go*

---

head 1 see what foles the Lord was the Re-  
 deemex

---

deemer of Israel & all mankind—see hit  
 pre sopeseth isareal was in a deploreabel  
 1 setueation—in what sence, see 1 theay  
 2 3 had left god 2 is worshop 3 is mesengers  
 4 or profetes 4 is Laes & presepetes for  
 5 theay had proke & Negleceted them 5  
 theay sind a ganest god with a high  
 6 hand & streetchd out harem 6 theay sold  
 them selves for pond men and pond  
 wiomon to the devel & ther oun Luests  
 7 and 7 theay ware taken Captef & onder  
 opreshon & afflecteon & not habel to  
 helpe them selves

---

head 2 the in curegment given. I the Lord am  
 they Redeemer, Namly Christ by is Blod  
 1 Shedding he Ransomns them 1 forom  
 2 3 4 the preson 2 pet 3 Captevetey 4 slavery  
 5 6 5 from the Curs of the Low 6 from  
 Satens pondage and power & Rage and  
 males

---

head 3 the holey one of isarel made known  
 1 unto them I ham they god, see 1 god is  
 2 3 holey in is Nater 2 in is person 3 in is  
 4 5 Name 4 in is workes 5 in is atterey-  
 boutes – Love pouer truth faithfullness

[head 4

---

head 4 I ham they god see 1 Creating god and  
 2 3 4 2 perserveing god 3 perviding god 4  
 5 6 Chouseing god 5 seperrating god 6  
 7 8 Coventing god and 7 they parding god 8  
 they never faling god

---

head 5 the promes given—I will teache the to  
 profit—how dos god teache peapel to  
 1 2 profit, see 1 by is word 2 mesengers and  
 3 4 3 by is speret and 4 by is grace & Light  
 5 6 and 5 by marcey & Love & 6 by is justes  
 7 8 & judgments and 7 by afflections 8 by  
 9 povertay & destres 9 by Sword & faming  
 by plags & Earthquacs batels & merder  
 10 & sudon deth and 10 all god teachings is  
 for ther profet the noleg of them selves  
 and the Noleg of god & Christ and the  
 Spret and pardon and holeynes

---

head 6 god ther guide I will Leade thee in or  
 by the way thou should go—see the way  
 1 2 3 1 the Right way 2 high way 3 Narrow  
 4 5 way and 4 prepared way 5 holey way  
 6 7 8 6 peacable way 7 hold way 8 New way  
 9 10 11 9 good way and 10 Rich way 11 plesent  
 12 13 way 12 Right way 13 good and shouer  
 and safe way

{head 7



---

head 7 I will Leed the in the way see 1 by is  
 2 3 4 5 Light 2 Love 3 wisdom 4 pouer 5 by  
 is presence I will be with the—o god  
 Leed ous all in the Right way

---

*Luke Chap 14 v 17: Come for all things are now  
 Ready*

---

hour Savours intenshon in the parabel  
 hout of wich I have Shoes my text sems  
 to be a gloreous displeay of gods Love  
 to the jentiles, & the inueitation of the  
 jues to the gospel—the one Refoueses &  
 the huder imbreaceses see the whole  
 parabel it Self, I may hobsearve a fue  
 head 1 things from my text and 1 who is the  
 1 hother of this feast hor super see 1 the  
 2 Eterneal god that made all things 2 the  
 3 perserver of all things and 3 the per-  
 4 veider of all things for 4 he in Love to  
 man hath prepeard a Bankwet hor feast  
 5 5 all things is know Redey

---

head 2 the feast hor Super it self to be con-  
 1 2 3 sedred and see 1 Bread 2 flesh 3 hunney  
 4 5 6 4 frute 5 marrow 6 Drenk namley  
 [whater

---

7 8 9 whater and 7 oyle 8 wine 9 grace for  
 10 11 12 10 hit is puer and 11 sweet 12 plesent  
 13 14 13 Refreshing 14 Strengthening for by  
 the feast is ment hevery Blesing a sener  
 wants to make him comfortabel & happye  
 her & for hever

---

head 3 who are inveted to the a bove feast hor  
 1 super see 1 the jues—be gen at jersuleam  
 2 3 2 the jentiles—all the world 3 none is  
 4 Exclued hor Rejected 4 all are Cold for  
 5 6 see 5 the darke sener 6 the egrent sener  
 7 8 9 7 hard sener 8 Geltey sener 9 hevery  
 10 11 hardend sener and 10 Condemd sener 11  
 12 the Backslider 12 the ounholey soule all  
 may com

---

head 4 who are the in viders see gods mesengers  
 and menesters I send you forth saith  
 Christ—go in to all the world & preach  
 & Call & inveite & Compell & say Com  
 all of you for all things are now Ready  
 1 inquiry what is Ready—I hansor see 1  
 2 3 Light is Ready 2 wisdom 3 softneng &  
 3 4 molefeyng pouer 3 parden 4 peace heas  
 5 6 & Comfort and 5 joy & dliget 6 Re-  
 [pentences]

---

7 8 9 pentences 7 faith 8 holenes 9 god is  
 10 11 12 Redey 10 Christ 11 Speret 12 Angels &  
 13 all heaven 13 gods servents & santes &  
 is wholey fameley is Ready o Com Com  
 a way

---

*2 Cor Chap 4 v 7: But we have this treasure in  
 Earthen vessels that the Excellency of the  
 power &c*

---

head 1 what is ment by the Treasure, see 1 the  
 primry mening is the despencation of the  
 gospel with that wisdom & grace given  
 2 to the mesengers of Christ and 2 wisdom  
 to Elostoreate the truths of god to Ex-  
 3 pleane & in forese & appeale and 3 that  
 pueretey & semplesetey to temper hour  
 wisdom that whe may give the Exampel  
 4 and 4 to show what a menester should  
 be in doctren & Exampel & deportement  
 5 and 5 in a secondrey sence is ment that  
 the grace which is comuneated to all  
 6 man kind by the gospel & senet and 6  
 by Trueshour is ment devine Light and  
 7 8 9 7 divine Life and 8 divine Love and 9  
 [divine

---

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10 divine pouer and 10 hit is Treasuer be-  
 coues of hits valuey and utelitey and  
 worth

---

head 2 Conseder we the figuer earthen vesels  
 1 see 1 both heathens & Saintes agree that  
 the bodey may be compeard to a vesel  
 2 3 for 2 hit is Liabel to be broken and 3 a  
 4 vesil will wheare a weay and 4 hit will  
 5 Lose all is buty and 5 at the Last will  
 6 be delmolshd for 6 it was made out of  
 7 the Earth and 7 to the Earth it will re-  
 tern, Earth to Earth, ashes to ashes &  
 Dust to Dust

---

head 3 the Exelency of the Pour may be of  
 1 god and not to man see 1 the Pour in  
 forming such vesels out of such meterels  
 2 2 in making them vesels of honer and  
 3 4 3 in Butefeying them, and 4 Perserving  
 & keeping them together so long as it  
 5 Pleases him, 5 the Exelency of the Pour  
 in Puting such Treshur in such vesels is  
 6 of god and 6 god must be Luked oup  
 7 unto & confided in, and 7 have all the  
 Glory in time & Eternety

[*Hebrews*

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---

*Hebrews Chap 4 v 1: Let us therefore fear lest a promise being left us of entering &c*

---

ther are tow hevels which a greate peart of man kind is giltey of, Namly prosumpshon & unbelese hor despondence—the one doth not fear giting to heaven & the hoder feares he shall never Com theare, but to garde a ganest them both Let me speake to you from my text & see the 3 folowing things—1 the Rest 2 the promes & to whom 3 feare what

head 1 Rest doth the aposteal speake of to the hebrews—hit doth a per, hit was that Rest in heaven for them, for I shall speake of a Rest in the following maner

1 and see 1 a Rest from the guilt of sin and

2 3 2 a Rest from all sin and 3 a Rest in heaven

---

head 2 what are the promesis that are Left & to

1 2 whom they are Left see 1 Light and 2

3 4 5 Life and 3 pouer and 4 Love and 5 safe

6 garde and 6 heaven thease is Left to the belevers

---

head 3 & a gane the promesis to all mankind

[see

---

1 2 see 1 to the hopen siner 2 to the self  
 3 Rightous siner and 3 to the ounholey  
 4 siner and 4 to all the helesh Crow,  
 ouppon Condishon that theay will turn  
 and Repent & Com to god & beleve is  
 gospel

---

head 4 the Exortation given namley to fear least  
 1 we Com short of the a bove see 1 fear  
 o drunkerd Least thou contuney in that  
 2 3 4 sin 2 swearer and 3 Liaine and 4 unclen  
 5 6 man and 5 yea siners of all sortes and 6  
 fear penent Least thou Com short of  
 7 8 parden and 7 belever of holeness and 8 o  
 feare all you that know god Least you  
 greve im and Com short of heaven at  
 Last

---



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*Romans Chap 6 v 25: The wages of sin is Deth but  
 the gift of god is Eternel Life throu jesus Christ*

---

in the above Capt the Aposteal is show-  
 ing the Roms, wat theay weare & wat  
 Now tha are & how it was Efected, &  
 he gives them instructions & Admonae-  
 tions, and tells them the Concequence of  
 [sin

---

sin & blesings of Rightneous see in the  
 head 1 text see sin wat it is and 1 hunbelef and  
 2 3 2 diseabeadence and 3 wilful neglect of  
 4 any known duty hor Command and 4 a  
 wicked & oungeodley Life

---

head 2 the wagaus of sin is death see 1 by the  
 2 moral Low and 2 by the Leveticle Low  
 3 4 and 3 by the profets and 4 by Christ and  
 5 6 5 by the apostles and 6 by Coneshens  
 7 8 and 7 by All good men and 8 by Reason  
 9 & Reavleation 9 All the A bove de-  
 10 nounces death Sperituel and 10 death  
 11 temporel and 11 death Eternal and all this  
 is the weages hor demeret of sin

---

head 3 but the gift of god &c see 1 wat is the  
 2 gift Life—Spirituel Life & 2 Life of grace  
 3 4 and 3 Life of faith and 4 Life of Love  
 5 6 and 5 Life of hope and 6 A enedon Life  
 in Christ

---

head 4 the Natour of this Life hit is—Eternel  
 1 see 1 in its nater hit Coms from god and  
 2 2 in its Efets hit Crestes—all a now and  
 3 3 in its duration—hit gose to god A gane  
 4 and 4 the person that lives in this life  
 [will

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---

will live for hever I in you & you in me  
saith Christ and becose I live you shall  
live allso

---

head 5 the giver of this gift of life is god see 1  
hit is not mereted by ous for hit is a gift  
2 3 4 and 2 given freely and 3 fuly and 4 hit  
5 is throu Christ jesus our Lord for 5 he  
6 is the pechour of this gift and 6 the  
7 bringer of this gift and 7 the giver of  
8 this gift and 8 the perserver of this gift  
& gods gift is in & throu Christ

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*Philip Chap 3 v 8: I count all things but loss for  
the excellency of the knoulig of Christ &c*

---

the Apostal is warning the Philipns of  
hevel workers & dueurs .....  
& he incuriges them to .... and Adore  
Christ for is free marcy and love & that  
by is oun Experence see the text wat  
head 1 knoulig is Sent paul speaking of Not the  
knoulig of this world for paul had that  
1 before but 1 of that knoulig of our selves  
2 and 2 A Right ounderstanding of spiritul  
3 & divine things and 3 of gods will and  
[way



---

4 way of Salveation and 4 to know god for  
 our selves and Christ wom he hath sent  
 5 and 5 to know the Spirit voice and fel  
 its influusing pour

---

head 2 why doth paul Caul this knoulig and  
 1 Excelent see 1 hit unmacsks the sener  
 2 and 2 gives im to see the imposabelety  
 of hever bing saved but by Christ and  
 3 3 hit gives im A devine veiw into the  
 4 word of god and 4 hit leedes im the  
 5 Right way to Christ and 5 hit gives im  
 to deser and know truth from Evel light  
 6 from darknes and dith from life and 6 it  
 7 is Exelent for it is pouer and 7 peacabel  
 8 9 and 8 without parealety and 9 heasey to  
 be intreated of

---

head 3 wat things did paul Count los for this  
 1 2 knouleg see 1 is oun wisdom and 2 is  
 3 oun Rightousness and 3 is Name and  
 4 5 Reputation and 4 is hease & quiet and 5  
 whilth and honers and all is works and  
 6 doings of wat nataur so hever and 6 the  
 Christion will do the same for theay will  
 Count the world with all its injoy ments

[as

---

1 as douing and 7 will be wilin to louse all  
for Christs jesus ther Lord that theay  
my know im & the pour of is Reserec-  
tion & the felochep of is sufrings and be  
made Comformabel to is death amen

---

*Numbers Chap 21 v 4: & the souls of the papel  
was much discriged be caus of the way*

---

head 1 & 1 the weay of Isearel was to Cannane  
for theay ware in ther jurney from Egypt  
to Canan and 2 this weay was long and  
3 4 5 3 trublsom and 4 dangours for 5 hit was  
throw A wast houling wilderness wheare  
theay weare Exposd to hardship trubles  
6 and deths, but 6 it was gods Apointons

---

head 2 the Souls of the peapel was discouraged  
1 be cous of this weay see 1 ounheasyey  
2 discontent 3 unbleving how nateral hit  
is for gods Children to be dis coureged  
1 becaus of the weay see 1 becaus of the  
difeclty Etending them in this way and  
2 3 4 2 dangours 3 from men and 4 from the  
5 6 world and 5 from Satan and 6 from ther  
7 oun harts and 7 theay are discouragd

(becous

---

becous they think they can never con-  
 8 cour ther Enemeys and 8 go throw ther  
 9 defectlts 9 Nor hold out to the hend

---

head 3 A fue incouregments to All Sion trivlers  
 1 and 1 god is they Capton and he will  
 2 3 save and 2 god is they suport and 3 god  
 4 is they defence and 4 god is they Com-  
 panoun and he will not leave nor forsake  
 5 the and 5 be not discourgd be caus of  
 the way for ther are not so many dangers  
 6 as thou A magens and 6 the weay may  
 not be so long as thou thinks it is and  
 7 Conseder at the hend of this weay is  
 Cannan hor heaven A prise and Croun  
 and kingdom and Rist and joy and  
 pleshers for hever more, for the Lord of  
 hostes is with the for hever more amen

---

*2 Corins Chap 3 v 18: But we all with open face  
 beholding as in a glass the glory &c*

---

head 1 of Glory and see 1 gods omneeptences  
 2 3 and 2 omneshons and 3 omnepresences  
 4 and 4 is moral glory Namly wisdom and  
 5 6 7 5 pour & 6 Love & 7 faithfulness

[head 2

head 2   wat is this Glass we all behold the Glory  
1   of god see 1 Glass works of Creation &  
2 3   2 works of providences and 3 works of  
4   Redemshon and 4 gods word

head 3 who beholdeth this Glory—1 Not the  
Nateral man hor sinner for the fale is on  
1 2 is hart se 1 Igrence and 2 unbelef—but  
1 the sensabel sener for 1 such sees in gods  
2 3 Glass in faith and 2 Nolege and 3 such  
is changd in to gods Emege of holenes  
4 5 6 and 4 truth and 5 Love & 6 humblenes  
7 8 and 7 his Exensences and 8 the mestrey  
of the imege of god the sant is Changd  
9 into the knouleg of god and 9 Love of  
10 god & 10 to is Liknes

head 4 the great Eagent of this change the  
1 Spiret see 1 hit prepeared the Glases 1  
2 3 of Creation 2 provednce 3 it Rents the  
4 veale ay weay 4 hit hopens gods word  
5 5 gives ous to see the butey of gods  
perfections

*2 Chronicles Chap 7 v 14: If my people which are called by my name shall humble themselves & pray & seek my face &c*

head 1 my people—see 1 by Choyse 2 by  
L [sereshesiam

---

---

3 4 sereshesiam and 3 by Covent and 4 by  
 pertecler benefeits & preveleigeys and  
 5 5 by Sines & wonders Rought in them &  
 6 for them and 6 by the perternel Care and  
 watchfullness of the All mightey

---

head 2 the Sin of gods peapel, see 1 pride 2 un-  
 3 thotefell & prayleous and 3 a terneing  
 4 a way from god and 4 being given oup  
 to wicked wayes & senfull pleshours &  
 ungodlike practices

---

head 3 the duetey derected to and see 1 humbel  
 2 3 them selves and 2 pray and 3 seeke  
 4 gods face and 4 turn from their wecked  
 wayes

---

head 4 the blesings Anexed hor promeseyses  
 1 given and see 1 I will heare from heaven  
 2 3 and 2 will for geve theare sin and 3 heal  
 their land

---



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*Genesis Chap 28 v 15 : And behold I am with thee  
 and will keep the in all places, &c*

---

head 1 I am with the see 1 to drect they weay  
 2 and 2 to strengthen the in the weay and  
 [3 to

---

---

3 4 3 to Comfeart the in the weay and 4 to  
soround the in the weay

---

head 2 to keep the in all places weare so hever  
1 thou goes and see 1 from wild beastes  
2 3 & 2 from wecked men & 3 from wecked  
4 speretes and 4 from Saten him selfe and  
5 5 from hete by day and terror by night

---

head 3 I will not Leave the see 1 in danger 2 in  
3 4 trobel 3 in afflection 4 in desepointments  
5 6 7 5 in Croseses 6 in Loseses 7 in Life  
8 9 8 in death 9 in judgment

---

head 4 untell I have a Compleshed that I have  
1 spoken to the of and see 1 tell thou re-  
2 3 torn 2 in joy this Land and 3 they seed  
4 4 for my promeses all shall be fulfelld in  
the & on the

---

---

*Genesis Chap 43 v 23: And he said peace be to  
you, fear not: your god and the god of your  
father hath given you treasure*

---

head 1 peace be to you see 1 intereanel peace  
2 3 and 2 External peace and 3 Supernal  
4 peace and 4 Eternal peace

[head 2

---

head 2 fear not see 1 man 2 sperets 3 the devel  
 4 5 him Self 4 fear not temptations 5 per-  
 6 7 cution 6 affections 7 feare not death,  
 nor heall nor the judgment

---

head 3 your god and the god of Jacob hath  
 1 2 given you treasure and see 1 fath 2 hope  
 3 4 5 6 3 joy 4 vertew 5 knouleg and 6 Love  
 7 8 7 Comfort 8 and an enward delite

---

1 *Samuel Chap 17 v 28 : And with whom hast thou  
 left those few sheep in the wilderness*

---

head 1 see 1 sheep are wshed 2 marked 3 well  
 4 5 known and 4 hound 5 well folded &  
 sequerd

---

head 2 in the wilderness. ther danger and see  
 1 2 3 1 from Robers 2 wild beastes 3 trapes  
 and petes and netes and Rocks & boges  
 4 and breyers and thorens 4 of being  
 5 Catered and 5 Lost and dreven a way  
 6 and 6 of perishing

---

head 3 with whome are theay left with in the  
 1 wilderness see 1 with the menesters of  
 2 the gospel and 2 with god im Self and  
 [3 the

---

3 3 the saftey of the Sheep with such a  
 4 5 Sheperd for 4 he watches over 5 and  
 6 7 sorounds 6 and defends them 7 and  
 8 9 Leedes them 8 and feedes them 9 and  
 Careys the Lambes in is bosom and  
 gentley Leedes them that are with  
 young

---

*Numbers Chap 6 v 24: The Lord bless thee and  
 keep thee*

---

head 1 the Lord bless thee. see 1 with Light  
 2 3 4 2 with knoulige 3 with strength 4 with  
 5 6 7 faith 5 with hope 6 with Love 7 with  
 8 9 peace and 8 with joy, 9 with hevery  
 temperal & Speretoul blesing, in time &  
 in Eterenety

---

head 2 and keep the see 1 from pride 2 unbelefe  
 3 and 3 from sens of omeshon and Com-  
 4 meishon and 4 from desiring aney thing  
 5 that is hevel hor ortfull 5 the Lord keep  
 the dependent ouppon im Self for all  
 6 they wantes & needes 6 the Lord keep  
 the in they jerneay to Sion, hor kenan  
 7 from perls by day and by night 7 in Life  
 & in death & for hever

[Job



---

---

*Job Chap 16 v 22: When a few years are come then  
i shall go the way whence i shall not return*

---

head 1 Jobs a flections & triyeils see 1 in the  
Lose of is suptsence namly is oxen &  
2 3 asses and 2 is sheep and 3 is Camelys &  
4 4 in all he had hor posed

---

head 2 afflection see 1 the Lose of is Children  
2 3 and 2 the afflection of is bodey and 3  
4 Exersise of is mind 4 the slight & dis-  
respect & hevel intreatement from wife  
5 & frinds & nibours and 5 the temptations  
6 of Sation and 6 the darke despeneations  
of the allmightey

---

head 3 Jobs ressenegation & patiance & hope  
1 onder all is aflections & triyeils see 1 is  
resenegeation the Lord gave & takeath  
away and blesed be the name of the  
2 Lord and 2 is pationce the suferenings &  
afflections are but for a fue yeares & then  
3 I am gone & 3 Jobs hope in the medest  
of all, the hend will come and I shall be  
gone to my place, from whence i shall  
not return—the 4 things to be conse-  
derd see

[head 4

---

head 4 see 1 what place Job had an Eye to, 1  
unduptley to the grave ware I shall rest  
2 3 4 2 and be free from pane 3 and sorow 4  
& grefe & not retorn a gane to be exer-  
5 sised ther with and 5 heaven ware the  
6 weary are for hever at rest 6 & shall not  
7 8 retorn to be tempted 7 nor bofeted 8 nor  
9 10 Cast down 9 nor set at note 10 nor per-  
11 12 cuted 11 nor dispised 12 nor affected  
nither in mind bodey nor estate

---

*St John Chap 3 v 36: He that beleveth on the son  
hath everlasting life & he that beleveth not the  
son shall not see life but the rath of god abideth  
in im*

---

head 1 see 1 who is the son namly Emanuel,  
2 god with ous &c 2 he was zacaray branch  
3 3 dannels holey one 3 moses is profet and  
4 4 Micals Angel, & Shedreek mechek &  
5 6 Ebednocos and 5 daveds king & 6 Isas  
wonderful councler & mighty god &  
7 prence of peace 7 the womons promesed  
8 9 10 seed 8 Adams hope 9 Abrams Lord 10  
11 Lots refuge & 11 poles fundation & glorey  
12 13 12 peters rock 13 Johns felochop & Love  
[& joy

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---

14 15 & joy 14 judes god & savaus and 15 the  
 object of James faith & the delight of is  
 16 hart to be found obedient 16 Johns halfa  
 & omegea first and last all in all

---

head 2 he that beleveth on the son hath Life  
 1 see 1 he that takes him for is redeamer  
 2 3 4 2 delever and 3 justefeyer and aquiter 4  
 5 6 7 for profet 5 prest 6 king 7 fundachion  
 8 and refouge &c he hath Life 8 the Life  
 9 10 11 of grace 9 faith 10 Love 11 hope  
 12 13 12 joye 13 Life present Life in death  
 & a Life of Glorey when time with them  
 shall be no more, because I Live yea  
 shall Live all so, the belevers Life is hed  
 with Christ in god & when Christ shall  
 a per theay shall a per with him in  
 glorey

---

head 3 he that beleveth not the son shall not see  
 life, but the rath of god abideth on him,  
 1 2 see 1 shall not see life heare 2 nor in  
 3 4 death 3 nor heare after 4 but the rath  
 of god a bideth on him, denounsed by  
 5 6 moses and 5 by the profetes and 6 by  
 7 8 Christ and 7 by the apostels and 8 hit is  
 rathe to come

[1 *Samuel*

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1 *Samuel Chap 7 v 12: Hitherto hath the Lord  
helped us*

---

head 1 helped us 1 as a nation from all our  
2 Enemyes at home & a brode 2 from the  
3 4 5 pope 3 from the tirkes 4 rusheay 5  
6 7 8 prusheay 6 germeney 7 Spane 8 frence  
9 10 9 holend 10 from all deveshers frachous  
bad sperites the Gacobeates, from all  
that sote the over throw of the Lord

---

head 2 helped us as a Curch and papel see 1  
2 from the rage of men and 2 Cruelty &  
3 Cunenin & males of Sation 3 in the  
4 medest of Contneenons & devesions 4  
5 6 helped us in percuecion 5 in perls 6  
7 helped us with manes and ordences 7  
8 menesters word, & Speret 8 helped us  
9 10 in danger 9 throw danger 10 helped us  
from first to the present day

---

head 3 helped us as famleys see 1 with abeyta-  
2 3 4 5 tions 2 foude 3 Clothing 4 helth 5 frinds  
6 6 Conveanentses & Comfortes of Life &  
godleneys

---

head 4 helped us as indevedioulis see 1 when  
[darke

---

2 3 4 5 darke 2 lost 3 bound 4 slaves 5 in temp-  
 6 7 8 tations 6 sorows 7 affliction 8 in weak-  
 9 10 ness 9 in sicknes 10 in Life in death

---

*Hebrews Chap 7 v 19: For the law made nothing perfect, but the bringing in of a better hope did by the which we draw nigh to god*

---

head 1 the imperfection of the Low see 1 im-  
 2 3 perfect prest 2 imperfect Sacrifeyes 3  
 4 imperfect worshope 4 imperfect Saint

---

head 2 the perfect gospel see 1 a perfect prest  
 2 3 2 perfect Sacrefyes 3 perfect worshope  
 4 4 perfect Santes

---

head 3 such draw ner to god see 1 in faith 2  
 3 4 5 hope 3 ashorence 4 are axcepted 5 re-  
 6 7 ceved 6 admited 7 shall be Cround for  
 hever & hever more

---

*Isaiah Chap 14 v 14 & 15 & 16: But zion said the Lord hath forgotten me &c*

---

head 1 we conseder zion see 1 the setey of daved  
 2 3 2 jeruslam 3 the Enabetants of jerusalam  
 [the

---

---

4 4 the hambel worshopers of god in jerus-  
lam & in judeay

---

head 2 the compleant of zion the Lord hath  
1 2 forsaken me 1 in my distress in body 2  
3 4 5 6 mind 3 famly 4 sitey 5 nation 6 Chirch  
7 7 my god hath forgotten me hath no re-  
8 gard to words me 8 nor takes no nolage  
9 of me 9 his mersey is clen gon for  
hever

---

head 3 gods anser see 1 Can a woman forget her  
2 sucking child 2 that she should not have  
3 compaishon on the son 3 the only son of  
4 her womb 4 yea theay may for get

---

head 4 gods promes see 1 yet will I not forget  
2 3 4 the in theay bodey 2 mind 3 famly 4  
5 6 7 setey 5 Chirch 6 nachon 7 behold I have  
graven thee upon the palms of my hands  
—an a lushon to the jous, that wrote  
setenences hor parts of the Law on  
parchments and put them on ther hands,  
that they might not forget the same so  
god in graves the names of the Saints  
upon his ands that cannot be defast nor  
Erasetd, as in stone hor marbel, o then  
[take

---

---

take comfort and luke to god and be  
hapey

---

---

*The Song of Solomon Chap 2 v 15: Thake us the  
foxes the lettles foxes that spoil the vines*

---

head 1 1 the vines are the Children of god and  
2 3 2 in the vineyard of god and 3 theay are  
4 5 Choise and perichbel trees & 4 weack 5  
6 tender 6 liabel to bee hort & spoild

---

head 2 the Lettle foxes that spoil the vines are 1  
2 3 4 5 pride 2 Anger 3 rath 4 males 5 revenge  
6 —and like wise self indulgence 6 as in-  
7 temperence in Eating and drinking 7  
8 Aperl 8 Slepe hor idileness

---

head 3 take thease lettles foxes that spoile the  
1 2 vines drive hor keel them 1 pride 2  
3 4 5 6 Anger 3 males 4 rage 5 revenge 6 in-  
temprence in Eat & Sle & dres & Drink-  
ing—drive hor kell them

---

---

*St John Chap 9 v 4: I must work the works of  
him that sent me wile it is day for the night  
cometh when no man can work*

---

head 1 what is ment by the day see 1 gospel  
[day

---

2 3 day and 2 day of grace and 3 day of  
Life

---

head 2 work see 1 petey to wards god 2 conse-  
3 4 5 deration 3 repentences 4 fath 5 holenes  
6 6 to do what he hath commanded ous,  
7 & work of Justes & mercey to men 7 be  
just, do as you would have hothers to do  
to you in trade in judging betwext man  
8 & man 8 maney do good to the bodeys  
& Soules of men

---

head 3 the night Cometh when no man can  
1 2 work see 1 the gospel remouved 2 the  
3 day of grace afer 3 the Life of man  
4 hended 4 man goes in to deth & Eter-  
netey & then no working, the hend

---



---

*Romans Chap 13 v 11: And that knowing the time  
that know it is high time to awacke out of sleep*

---

head 1 and first Explane the Sleep here spoken  
1 2 of & 1 Nateral Rest—and 2 Moreal Rest  
3 and that is Death. but 3 a Speritaul  
agane Sleep and that is the State of sin—see  
1 it may be Coled Sleep, being in the  
[night



---

---

2 Night of Darkness & Egrence &c 2 insensabel of Danger tho he is in the  
 3 meedst of it—3 Sleep for he knows not wat he is, nor ware he is, nor the Dangers he is Exposed unto

---

head 2 I ham to show what it is to awacke out  
 1 of Sleep and see 1 to hopen the Eyes  
 2 and 2 to mauve, and shake him self &  
 3 arise and 3 to Leave is Beed of Sin &  
 Put of is night Clothes and to Put on  
 4 5 is Day Clothes &c 4 justefeaction 5  
 6 Sencetefation 6 Put on Christ

---

head 3 I ham to Conseder the argment made  
 1 youse of—and see 1 it is a gospel time  
 2 3 and 2 it is a conveanent time and 3 it  
 4 is an accepeted time and 4 it is a need-  
 5 full time and 5 it is high time to awacke  
 out of sleep—seeing so mouch hath been  
 6 spent in sleep all redey—and 6 the  
 danger all are in wile theay are a  
 7 sleep, and do not awack & 7 Dred-  
 full will he the Concequence & that  
 for hever to theam that do not  
 awack

---

*2 Kings Chap 2 v 14: Where is the Lord God of  
Elijah*

---

head 1 this Subject Presentes it self it two  
Pointes of vew, first by way of enqueriy  
2 by way of invocation as such I meane  
1 a Lettle to Conseder it—& see 1 by way  
of enquiry wheare is the Lord god of  
Elijah—1 in heaven ware he displayes is  
glorious Pouer, wesdom, buteys & good-  
ness to the unspeakeaby Delighted and  
2 transported inhabetents &c 2 in hell  
Executing the fearsness of his wrath  
upon the rebellious & meserable sufferers  
3 and 3 on Earth, Controuling the wicked  
taking Doun one, & Puting oup another  
4 and 4 in the Desplay of is marcey Love  
5 & Pour and 5 he is Every ware Present  
—he felleth all things with unbounded  
space

---

head 2 by way of invocation see 1 ho Lord god  
of Elijah—maneyfest they Presence to  
2 me they servent—2 Let me feel they  
3 4 Pour—3 Let me here they voice—4 Lett  
5 me tast they love—5 Let they Presence

[hee

---

bee weth me in all Plases and on all  
 6 ocashons—6 Devide the waters, and bare  
 7 me up a bove them 7 Conduct me  
 . throw the fire, and sufer it not to harme  
 8 9 10 me—8 ho! Convence 9 Convert 10 Es-  
 11 tablesh & Buld oupe they Peapel 11  
 12 save the Church in the weldreness 12  
 Leed me, & theyne to heaven

---

*Colossians Chap 1 v 21: And you that ware som-  
 times alienated, and enemies in your mind by  
 weeked workes yet now hath he reconciled*

---

head 1 see 1 theay ware Alieanated—that is gon  
 2 3 astray 2 sind aganest him 3 fled from  
 4 5 him 4 at Enmetey with im 5 Desregard-  
 6 less of, and Disabeyng him 6 no love  
 . for him

---

head 2 henemeys by weeked works—see 1 weeked  
 2 3 thotes 2 weeked word 3 and weeked  
 4 5 ackshons and 4 breaking the Sabath 5  
 6 7 and uncleness 6 Idoletery & 7 Cheat-  
 ing and defroding, and all the other  
 Evels that folon man is giltey of, ur  
 Liobel to fole into

[head 3

---

head 3 but know Reconsiled—see 1 we conseder  
the Parteys at vareyance, namly god &  
2 Adam 2 Adam desobeyes gods com-  
3 4 mands—3 Runes from him, 4 god is  
angrey with Adam & becomes is Adver-  
5 sery & Drives him out of Paradise 5 all  
in Old Adam is at Enmety with & a  
6 ganest god 6 god is angrey with the  
wecked Every day

---

head 4 Conseder we the Breach made between  
god the ofended & man the ofender—see  
1 2 1 it is an old breach 2 a great breach so  
that all the Angels in Heaven cannot  
3 make it oupe, and 3 it is such a breach  
as Layes the soule ob noxious to gods  
4 ferfull Curs 4 such a breach as makes  
the Creaters at Enmety one aganest  
a nother & man is in danger of beeing  
5 devoured by them 5 such a breach as  
sets man a ganest himself, is concencesis,  
is Enemy & accouses him & condemes  
6 him 6 such a breach, that unless made  
upe, will cause an eternal sepperation  
from god Depart ye C. I. T. h. L. f. P. f.  
T. D. & I. A.

---

head 5 but know Reconsiled by Christ, by is  
 1 Deth see 1 it is a glorious Reconseleation  
 if we conseder the meanes & manner  
 how it was brought about and by whome  
 2 it was Accomplished—see 2 god the  
 father was in Christ reconciling the world  
 unto him Self not imputing there tres-  
 2 pesis 2 Christ touke our nater upon him  
 self and sufered the just for the unjust  
 that he might reconsile and bring us to  
 3 god 3 the Sperit makes it known to us  
 4 5 4 hit is a free Reconseleation 5 it is a  
 6 7 mestereyous one 6 it is a serton one 7 it  
 8 9 is anonorobel one 8 it is anabiding one 9  
 it is a glorious one, for god Comes in to  
 the sener by is sperit & the sener comes  
 10 in to god by faith 10 a manes takes place  
 I in you & you in me &c

---

*Acts Chap 4 v 33: And great grace was upon  
 them all*

---

head 1 see 1 wat are we to understand by grace 1  
 2 3 4 5 Marcey 2 faver 3 Love 4 Pour 5 Salva-  
 tion, Every gos Pel blessing we want to  
 make us hapey her & for hever

[head 2

head 2    secndly whey Cold great grace—see 1  
           it comes from the hand of a great God.  
 2    2 throw the Great sufrings of a great  
 3    Saviour—3 Convade to, and wrought in  
 4    the Soule by a great Sperit, 4 Delevers  
           from the Pour of a great Advesery the  
 5    Devel 5 Causes a greate Change in the  
 6    Soule of man 6 Qualfeyed the Apostals  
 7    for a great work 7 Saves from great  
 8    Evels 8 from Great Puneshments, namly  
 9    from Enaternal Hell 9 prepares the Soule  
           for great Glory yea Eneternal wight of  
 10    Glory 10 ho ; that great Grace may rest  
           upon you all for hever more Amen

*Matt Chap 16 v 18: and on this rock I Will build  
my church and the gates of Hell shall not Pervall  
aganinst it*

head 1 christ hath a Church—I may show what  
1 is ment there by—see 1 not nomel Per-  
fesers ur hout side Cote worshopers but  
2 2 Spiretuel worshopers and inword Pe-  
3 sesers of vitel religen, 3 such as are  
4 Pershed by Blud devine, 5 Sencfefieyd  
[and

---

5 and set apart for god, 5 Maryed to Christ  
 6 7 8 6 holey in Conversation 7 in Walk 8 in  
 9 10 Practices 9 in dieplin 10 in doctrin  
 11 11 Complest in Christ without spot ur  
 rinckel or aney such thing

---

head 2 this Church is bult—I will Build my  
 1 Church on a Rock—see 1 Christ is Com-  
 pard to & Cold a Rock, for a Rock is a  
 2 ferm Emouveobel thing, so is Christ 2 fit  
 for a foundachion, so Christ beold I Lay  
 in Sion for a foundachion a Stone &c  
 3 4 3 Christ is a tryed Rock 4 a shoer Rock  
 4 6 5 a rich Rock 6 a feeding & fatning  
 7 8 Rock 7 a Plesent Rock 8 he yelds honey  
 & oile & Swet & Plesent water & hevery  
 good

---

head 3 the Gates of Hell shall not Perveale  
 1 aganest it—see 1 Gates and Woles ware  
 the strength of Citeys & Corts of judes-  
 2 ters ware by ur on them 2 the Devel &  
 3 all is hemeserys shall not Perveale 3 ho ;  
 no Wile the Belever rests on is Rock he  
 shall concer

---

*Genesis Chap 49 v 10: and unto him shall the  
gathering of the peapel bee*

---

head 1 the Peapel that are to Bee gathred, what  
1 2 3 are theay—see 1 Plind 2 Egrent 3 for-  
4 5 getfull of god 4 Puletyed 5 rebleious &  
6 7 desebeadent 6 a catred Peapel, Ladend  
8 with Enequity 8 a wecked meserabel  
9 Poor & Blind & nacked 9 a peapel in the  
10 reagon & Shadow of death 10 apapel as  
fore as hell from heaven

---

head 2 who are the gatheres—see 1 god for he  
will make them willing in the day of is  
Pour, all things shall be gathered to  
2 gether in one in Christ 2 Christ, he is  
Com to seek and save that which is Lost  
3 3 Spiret he shall Convence the world of  
sin of rightousness & of judgment &c  
4 and 4 the Menesters ur Preachers of  
gods word, go in to the highy wayes &  
Eges & Stretes & Lanes of the Sitey &  
5 Com pel them to Com in, 5 there is a  
6 7 gathring Storm 6 a gathring Wind 7 a  
8 gathring sun 8 a gathring day—vis gospel  
Day, Day of grace, Day of Life

{head 3



- 
- head 3 from whence are they gathred namly  
 from the faor quarters ur from the faor
- 1 Elements see 1 from the Earth, men are  
 sade to bee Earthely &c, ho Earth Earth  
 Earth heare the word of the Lord &c
  - 2 &c, 2 from the Are, men are onder the  
 Prence & Pour of the are, and are Buld-  
 ing Castles in the Are, full of Arey
  - 3 fireeys & flites &c, 3 Water, men shall  
 Bee converced on the Water & brought  
 to god, gods menesters are fishers of  
 men and shall Catch men, shall be found  
 in the Waters of grefe & trubel & sorow
  - 4 &c &c, 4 out of the fire, men are in the  
 medst of the flames of detsen & fire  
 tryels & Persecutions siners made them  
 selves fire Brands but shall be Pluct out  
 of the fire
- 

- head 4 to Whome shall theay be gathred see
- 1 1 the Shilow, Christ Which is rest and
  - 2 3 Peace 2 doves to the Winders 3 as sheep
  - 4 by the Shiperd 4 as Chickens onder the
  - 5 Wings of the hen 5 as Stones to the
  - 6 Bilding 6 as Shipes to the harbour,
- [7 to

---

7 8 9 7 to is faith 8 to is rightousness 9 to is  
10 Bounty 10 to heaven and glorey

---

*Isaiah Chap 27 v 13: and it shall come to pass  
in that Day, that the great trumpet shall be  
blown, and they that were ready to perish in  
the Land of Assyria, and the outcasts in the Land  
of Egypt, and shall worship the Lord in the holey  
munt at Jerusalem*

---

head 1 this Chapter sets forth the happy state of  
the Church in the Last times, together  
with its fullness under the care and per-  
fection ounder the Lord, how both juse  
& jentiles shall be Brought in to the in-  
1 joyment of gods Love see 1 Conseder  
wat we are to understand by the great  
trumpet, which hath areferance to the  
trumpets, Moses was commanded by the  
most highy to make for the Prests, it is  
the Gospel of Christ, 2 they were all of  
3 a pece, so is the Gospel of Christ, 3  
ware only to Be blown by the Prists, so  
the Gospel trump is only to bee blown  
by them that are Cold by the Eternel  
god to Preach the Everlasting gospel,  
4 4 they that blow the trumpet must bee  
[men

---

men of Wisdom to know when to sound  
 & how to sound an alarme, a cole, a  
 5 march, a Batel, &c 5 must be men of  
 stringth, strong in the Lord & in the pour  
 6 of is might 6 men of Curige and fortude,  
 7 not feering the facises of men 7 the  
 trumpet must be Bloune musicckely &  
 molodousley much of Christ & devine  
 things to Charme the Letening throng  
 8 & dro to god 8 the youse of the trumpet  
 was to Cole the Peapel to gether, so is  
 the gospel for to Cole and invite ment to  
 9 Com to Christ, 9 it is Cold a great  
 10 trumpet, becouse of its other god, 10  
 becouse of its Preclaming great Love to  
 11 men, 11 becous of its Perdusing greate  
 wesdom, they shall all bee toe of god,  
 12 12 a greate trumpet becous of its Pre-  
 claming great Blesings, such as for giv-  
 ness & Peace & Rightousness & ashou-  
 13 rence for hever more 13 great trumpet  
 becouse it Perdusises great Effects hopens  
 the Eyes of the Blind, Eales the sick,  
 gives Soundnes to the Lame &c &c

---

head 2 this trumpet shall be Blown in spite of  
 [all

---

all opeshon, from Saton & is Serivents  
 1 see 1 it was blown by the Profets when  
 they Profeseyed of & declard of is  
 Coming and the blessing arising from &  
 2 throw him and 2 by Christ him Self, I  
 must Preach the kingdom of god to  
 other Seteys all so for there fore ham I  
 3 sent 3 by the apostels they all blew the  
 trumpet, and proclamd the joyfull newse  
 of Life & Salvation to a Perishing world  
 4 4 it was, & is, & shall, be Blown, by all  
 is servants and that succesfuley, 5 men  
 shall here & feer & tern to the Lord

---

head 3 the Blessed effects—they Shall com that  
 ware redey to Perish, man kind are in a  
 Pereshing condishon but by the Blowing  
 1 of the Gospel trumpet they shall 1 be  
 2 warnd of there danger 2 com onder a  
 3 4 sence of there guilt 3 mesery 4 reched-  
 5 6 ness 5 and Poverty & want, 6 shall com  
 for Peace & Pardon & for all they want  
 Com to Christs fullness & Drive all ther  
 7 wants a way, 7 Shall worshop on gods  
 8 monton, joyen is Church & Peapl 8 at  
 Last bee gatherd home to the moont of  
 {god

---

god a bove, and with all the redeamd of  
the Land Shall Shout is Preses for hever  
more

---

- head 4 inference—see 1 What Reched & mese-  
rabel Hell deserving seners are all the  
2 Suns & Doters of Adam 2 What a mar-  
cey the trumpet sunds with anviting  
voice ho; ye des Paring seners Com &  
3 trust upon the Lord 3 What Cause of  
thankfullness to god and the Lamb for  
such despleays, of marcey, Love and  
4 Pour, 4 how meserabel & deplorabel well  
bee the Condeshon of all them that will  
not habeay the Sund of the trumpet,  
altho hit gives a Serton and destanct  
5 sund 5 hell will bee ther Porshon for  
hever
- 

*Luke Chap 3 v 7: Who hath warned you to flee  
from the wrath to come*

---

- head 1 what is ment by the wrath to come 1 no  
Doutp the Baptest had an Eye to the  
temperal calamities which ware coming  
2 upon the jewsh nation &c but 2 more  
[Perteclerly

---

Perteclerly the termments of the un-  
 godley in a futer state, of which the  
 3 rath to com 3 in som respects may be  
 4 coled fire, unquenchabel fire, and 4 the  
 5 vengence of eternal fire, and 5 a lake  
 6 burning with fire and Brimstone and 6  
 7 may be cold uter darkness, and 7 Chand  
 Doun in Darkness and Blackness of  
 8 Darkness fer hever & 8 Cold the Secend  
 9 Death & hell, and 9 wrath to Com

---

head 2 ho are in danger of the wrath to come  
 1 see 1 open seners such as cary the mark  
 2 of the Beast in there forehead 2 worldly  
 3 4 minded men, 3 desebedent men, 4 carles  
 Perfesers, such as have a forme of god-  
 5 leness but deney the Pour there of, 5  
 6 Plesher takers and 6 impenetent seners,  
 7 8 9 7 unbelevers and 8 hypocrites, and 9  
 10 Pherises, and 10 frutles Perfesers, and  
 11 12 11 Backsliders and 12 all that are in ther  
 nateral state

---

head 3 explane & inforse the warning and 1 flee  
 from all your sins—from all your sinfull  
 Companyens & Practeses & Persuetes

(2 flee

---

2 2 flee from your selves, all that you ware  
 3 or are, and 3 all that you have done ur  
 are Doing, & can do, in point of meret,  
 4 flee to Jesus Christ as your atonment &  
 refuge & fortres & instructor & strength  
 5 & interseder, 5 Compleat Savouer—your  
 safegard, & all in all

---

head 4 inforse the warning—see 1 this wrath is  
 2 3 great and 2 it is Sertan and 3 it may be  
 4 Sudon and unexpected and 4 it will bee  
 Eternel, no End of the wrath to Com—  
 5 ho ; no never, and 5 this is the End for  
 which he Spares you, that you may flee  
 to him & Escape the wrath to come and  
 6 6 you must be delevered in this Life.ur  
 7 never, 7 by delay you are increasing the  
 8 wrath to Come and 8 making your es-  
 cape in time you will be delevered from  
 9 all your feers & Doupts, and 9 if you do  
 not flee from the wrath to Come, you  
 will feel it com upon you to your Eternel  
 10 undoing, but 10 hif you will take the  
 warning and escape ho what joy and  
 comfort you will feel for hever more god  
 grant you may for Christ Sake amen

[Acts

---

*Acts Chap 3 v 19: Repent ye theare fore and be converted that your sins may be bloted out when the times of refreshins shall come from the Prest of the Lord*

---

head 1 the Exortation St Peter gave the unbliving  
 Jues was to repent—wat is rēpentence  
 1 see 1 a holey regret, ur godley sorow,  
 for having broke the Low of god and  
 2 run counter to is will and 2 for saving  
 grace which is rought in the hart of man  
 by the Spirit of god, were by he is made  
 to see & fell is sin, and is grevd & hom-  
 bled be for god, Mat C 3 v 2, 8, Acts C  
 3 3 v 19, 2 Cor C 7 v 10, and 3 repentence  
 is aboring of our selves &c Job C 42 v 6,  
 4 and 4 Jesus Preached repentence Mark  
 5 C 1 v 15, and 5 unles men repent theay  
 6 will Perish, Luke C 13 v 3, and 6 men  
 are com manded to repent of ther wicked-  
 7 ness, Acts C 8 v 22, and 7 all men are  
 commanded hevery ware to repent, Acts  
 8 C 17 v 30, and 8 men are coled upon to  
 do it spedely and Earnestly ur zesley,  
 9 Rev C 3 v 19, and 9 all men are com-  
 manded hevery ware to repent & Christ  
 is Exalted to give repintence &c and god  
 [hath



---

hath grented repentence to the jentiles  
 10 Acts C 5 v 34, Acts C 11 v 18, 10 and  
 theay repented at the Preaching of Jona  
 and see Luke C 11 v 32, when a man  
 repents his hart is Broken from sin and  
 for sin, he abers it and Lothes it & flies  
 from it as from the face of a serpent, he  
 is fild with shame & is full of sorow &  
 grefe & sore opreshon

---

head 2 the hend of Peters Exertation to repen-  
 tence was that theay might be converted  
 & have there sins Bloted out, see wat  
 1 convershon is and 1 it is the terning ur  
 totel Changing of a siner from is sins to  
 2 god, Psalm 51, and 2 god is the ather  
 of this change Jer C 31, and 3 ther  
 convershon is not an External thing  
 4 alone, like the farises & Nenevits 4 nither  
 is a Doctrenal one, from fals noshens  
 before imbybed, to tru Criptrel ones such  
 ware sum of old, theay had a forme of  
 godleness but denyed the Pour there of,  
 5 from such tern away, 5 nither is it adopt-  
 ing that rudur form, ur being joynd with  
 6 that sect, ur bodey ur Peapel, but 6 it is  
 [internal

---

internal & reale change of soule, the hart  
 7 being ternd to god 7 the thotes of the  
 8 9 hart and 8 the desires of the hart and 9  
 10 11 the afections and 10 the mind and 11 the  
 Will, for he, god, works both to will &  
 12 to do is is good Plesher, and 12 conver-  
 shon Lyes in a man being ternd from  
 13 darkness to Light Acts C 26 v 18, and 13  
 from the Pour of Satan unto the Living  
 14 god and 14 convershon impleyes being  
 ternd from Idels to serve the Living god  
 not merely from Idels of wood and stone  
 &c, but from the Idles of a mans houle  
 hart, is Lusts and curruption and I wat  
 have I to do ane more with Idles, and  
 15 15 from there oune rightousness to the  
 16 rightousness of Christ and 16 in a word  
 it implys a man terning actively under  
 the devine influencenes of the Spirit and  
 grace of god Isi C 10 v 21, Acts C 11  
 v 21, 2 Cor C 3 v 16

---

head 3 the causes of convershon—see 1 the  
 2 efficient cause is not man but god, 2 nither  
 is it merely the will of man, but god that  
 showeth marcey, Rom C 9 v 16, John

[C 1

- 3 C 1 v 13, 3 god is the other and efficient  
4 Cose of convershon and 4 the muiving  
and impulsef cause of convershon is the  
Love, grace and marcey and favour and  
5 good will of god 5 the instremental couse  
of convershon is the ..... ur faith in  
the word, sometimes god .....

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